The American Missionary

REV. WILLIAM S. BEARD. *Managing Editor* E. H. HAMES, *Business Manager.*

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EVERY READER GET A READER

Our New Slogan

TODAY every growing industry has its Trade Journal. THE AMERICAN MISSIONARY is your Trade Journal—your people's and yours—as the exponent of the Congregational missionary program in the United States.

You all are thinking so increasingly. The facts prove it. Last year, as a result of your efforts and ours, the circulation was 30,000, the largest for many years. This represents a gain of more than 5,600 over 1918, and of more than 7,000 over 1919.

What Congregationalists Have Said

"The magazine has raised our apportionment perceptibly every year." (Club of 77). —*From Wisconsin*

"The magazine is perfectly splendid this year. Even the 'men folks' stay at home of an evening to read it. How's that?"
—*From New York.*

"The Editor wants to declare without fear of contradiction by any reader, that for a Christian man, and especially for a Congregationalist, there is not a publication to be bought on the news-stands that for interest, information and inspiration can hold a candle by the side of this church publication." —*From the Pacific.*

Our Expectations for 1921

1. Descriptions of work more vivid and concrete. Frequent summaries of the accomplishments which the Congregational World Movement has made possible.

2. Fifty thousand subscribers for 1921. If you do your part and we do ours, this is a goal easily reached.

3. A representative in your church to circulate sample copies, receive and forward subscriptions. The self-constituted agent in a New Hampshire church who sent in a list two years since, lacking only nine of fifty per cent of the church membership, this year increased the list to seventy-four, although the resident membership is only 120.

Note the Price

Single subscriptions, 50 cents; in clubs of five, each subscription 25 cents; in clubs equaling one-fifth the gross membership of the church reported in the last Year-Book, each subscription, 15 cents.

All subscriptions from states which have State Editions should be sent at 25 cents each.

Address correspondence relative to subscriptions to the Business Manager, E. H. Hames, 289 Fourth Avenue, New York, and concerning editorial policies or suggestions for improvement to the Managing Editor.

WILLIAM S. BEARD, Managing Editor.

THE EVERY MEMBER CANVASS

MANY of our churches are planning to make an Every Member Canvass in the month of December. This canvass is primarily undertaken in order to insure the funds needed for current expenses during the year 1921.

It will be a mistake, however, for any church in making an Every Member Canvass to leave out of account its obligation to help in the denominational Missionary and Educational Program for the year 1921. The sum of $5,000,000 is imperatively needed for this work. Every state has been given a specified amount as its goal—and every church has been apportioned a sum that is in proportion to its ability as indicated by current expenses, membership and other factors.

A pastor of a New England church that for years has been struggling for funds to secure a new building said recently that in all those years of hardship and uncertainty he had never allowed his people to remit their effort and determination to meet their missionary apportionment. That church is now well on its feet and is adequately housed in a new building—"There's a Reason!"

Help the missionary and educational work of the Congregational denomination for the year 1921, as well as provide generously for the support of your own local church needs. No matter how small the church and the amount of its apportionment nor how hard it is to secure the funds needed for current expenses, do not neglect to share in the larger work of the denomination.

The Congregational World Movement has pledge cards in quantity for the missionary apportionment of the coming year. They may be secured from the Regional Directors or direct from the Congregational World Movement, 287 Fourth Avenue, New York.

INTERESTING MATERIAL FOR MISSIONARY EDUCATION

THE books offered for missionary education contain material that is intensely interesting and adapted to enlist and hold the attention of all who have complained of the "dry-as-dust" nature of missionary literature. Take the account of the following incident in the story of "Shepard of Aintab" by Alice Shepard Riggs:

"Although the doctor was ready at any moment to brave the perils of the road to save a life, whether of Christian, Kurd or Turk, yet there was a special pull on his heartstrings when the call came from some missionary

associate in a distant place. At four in the afternoon of an early spring day, while at the operating table, a telegram was handed to the doctor. 'Carrie ill—come at once.' Two days' journey far across the mountain ranges and across the plain full of swollen streams and sloughs, the anxious parents were waiting. When would the telegram reach the doctor? Like everything else in Turkey, telegrams were slow, and often Dr. Shepard would reach a place in time to receive his own telegram announcing his coming.

"How long would it take him to reach them over those difficult roads? At five o'clock the doctor was on his way. At dark the mountain range was crossed, and he pulled up at the door of the house of his Kurdish friend, Mahmoud Agha. While the horse had his bag of barley, the members of his friend's household vied with one another to do honor to the loved guest. They brought him a ewer and a basin to bathe his feet, and a dish of hot soup, with bread and curds and cheese for his evening meal.

"'Can I get across the ford at the Ak Su?'" (White Water) asked the doctor anxiously.

" 'I fear not, Effendi; there has been much snow and rain, and the water runs by like a sea.'

" 'But the bridge is two hours' down-stream, and that will lose me four hours' time. It is a child that needs me and I cannot delay.'

" 'Inshallah (God willing), the Doctor Effendi (the Turkish title of respect) can pass the ford. You have no guard; I will come with you to the water.'

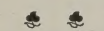
"Mounting his old gray mare, the Kurd rode beside the doctor, guiding him, in the darkness, around the sloughs to the river, which rolled in a turbulent torrent down the plain.

" 'Entrusted to Allah,' he shouted as the doctor rode into the swollen and turbulent stream and then disappeared in the darkness.

"Carefully the horse picked his way over the mud bottom, while the cold, swirling water rose first to his belly, then to his shoulders.

" 'Steady, there, boy; I'm with you.'

"As the horse lost bottom and began to swim, the doctor loosened his coat and, sliding off into the water, held on to the pommel of his saddle with one hand, while he pulled a strong stroke with the other. After a sharp fight with the current, drenched and shivering, horse and rider scrambled up onto the farther bank and groped their way back to the road up-stream; for the current had carried them far down as they swam. But the four hours had been saved, and morning found the doctor at the home of his little patient."



ANNUITY FUND PENSIONS FOR OLDER MINISTERS

ONE of the most valuable items in the $5,000,000 apportionment for 1921 is the sum of $100,000 to be applied in providing Annuity Fund pensions for older ministers. In addition to the $100,000 asked for the purpose of allowing $500 to the three hundred and fifty aged ministers and ministers' widows who are now receiving very much less than that amount, the sum of $100,000 is asked in order that the men who are upwards of sixty years old but not yet retired may be assured of a pension amounting approximately to $500. By the payment of certain premiums or lump sums into the Annuity Fund Treasury, the $100,000 being used to help make such payments, the men who are too far advanced in years to share adequately in the ordinary advantages under the Annuity plan will be *entitled* to a modest pension in their old age.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

THE CHURCH MISSION

By Ozora S. Davis, D. D.

Definition.

THE term "Church Mission" is new to American Congregational usage. "Revival Meetings," "Special Services," "Evangelistic Campaign" are quite familiar and of long standing. Recently, however, the word "Mission" has been growing in use. We employ it here to describe the organization, generally by an individual church, of all its Christian forces in the effort to bring the gospel message to the community through a series of public meetings and of personal influence. It is the final item in the continuous and church-wide evangelistic program of the individual congregation.

Preparation.

The preparation for the Mission is imperative to its success. The first step is to secure the cordial approval of the church officers. Then the sanction of the whole congregation should be obtained and a general committee of arrangements appointed. In the majority of instances there will probably be a small minority at the outset who will not be interested enough in the Mission to assume any personal share in it, but who nevertheless will not oppose it. In some cases there may be positive opposition. This ought not to block the enterprise, although the minority must be handled in the finest Christian spirit.

At the first meeting of the general committee there should be presented a carefully prepared statement of the purpose and scope of the Mission, suggestions as to peculiar opportunities and difficulties likely to be encountered, and an outline of the main questions to be determined and the committees to be appointed. The pastor will be able to indicate the especial needs of the community. Dates should be fixed, preacher and leader of music discussed or decided upon, and at least the following sub-committees named: publicity, ushering and hospitality, music, finance. Others may be added as the situation demands.

At least two months will be needed for the work of preparation. Not less than two meetings will be required for the full committee. At these the pastor and the Mission preacher, if he is available, may speak with profit. Also at these meetings the sub-committees should report fully.

An important factor in the preparation for the Mission is the organization of a "League of Intercession" and of neighborhood prayer-meetings, which ought to meet weekly for a period of at least a month before the Mission begins. The "League of Intercession" is formed by securing signatures to a card pledging daily private prayer for the Mission. The prayer-meetings must be organized carefully by personal workers.

Most important of all is the enlistment of personal workers.

Other items in the program of preparation will suggest themselves according to each local situation.

(*To be continued*)

THE PASTORS' SECTION

THE MIND OF CHRIST TOWARD GOD

By Charles F. Carter, D.D., Hartford, Conn.

Philippians 2:5. Let this mind be in you which was in Christ Jesus.
John 6:57. As the living Father hath sent me and I live by the Father.

IN the field of literature, Shakespeare is the outstanding marvel. He touches human life at almost every point, to portray and to interpret it. The play of human passions, in their baseness and in their exaltation, are to him an open book. He reads the working of the mind as though all human experience were native to him and depicts it with unerring fidelity. We are amazed at the range of his interests and the scope of his knowledge. King and clown, Hamlet and the grave-digger are one in the penetration of his understanding. On his dramatic page human nature stands revealed as by no other. He knew what was in man.

And yet, when we raise the question, what kind of man was this who knew the human heart so well, the pages that reveal mankind so widely give scarcely a hint of the character of him who wrote them. They contain no self-revelation. They throw a white light on all around, but they have no radiance of inner personality. Of Shakespeare the man we know almost nothing from the dramas that he penned.

In the realm of life, the outstanding marvel is Jesus Christ. He wrote a few words in the sand one day, but no one knows what they were, and beside that He has left no written word. He also knew what was in men. He, too, revealed the life that was around Him by the penetration of His comment. He illumined life, shining as a radiant torch of truth. But in all this disclosure of the hearts of men, penetrating to the marrow and the dividing of the joints asunder, He also disclosed Himself. His revelation of men and to men was a revelation of Himself.

In what He said, as it has been handed down by those who heard Him, we have a self-disclosure that makes His inner life known to millions in the world better almost than they know themselves. His personality is crystal clear and the springs of His character are an open secret for mankind.

Let the mind be in you which was in Shakespeare, and you might write dramas as he wrote, but no one can tell what kind of man you would be. Let this mind be in you which was in Christ Jesus, and the quality of life is shaped by that likeness and the character determined. We may remind ourselves of that pregnant saying of Dr. Bushnell: "I know Jesus Christ better than I know any man in Hartford." Because such knowledge is possible, we have fellowship with Him that we may attain more of His likeness. We do not know His face, but what lay behind it we do know.

As He looked out upon the manifold beauty in the world He saw a reflection in it all. The sparrow and the lilies, the fields of sprouting grain and the vines forming their rich clusters, made Him think of something else. His mind was continually passing from the seen to the unseen. In the visible world there was a reflection of God. He had the habit of an unerring spiritual inference. It was not the conclusion of a painful logic. It was the

intuition of a mind that felt the need of "seeing whole" and only God could meet that need. The objects around Him contained a secret, but only one could answer it. As He stood on the shore of Galilee, under the overarching sky, he felt the presence of an all-embracing love. The outward look upon the natural world was ever coupled with the upward look toward God.

By His own inner life, Jesus was continually being led to a similar inevitable inference. There was one word that meant more to Him than all the rest; that word was Father. This was His personal name for God, and the way in which He spoke it, I believe, meant even more, for it bore the accent of His soul. A common name is often rendered beautiful, when it is spoken with the emphasis of love. Jesus took the word that first denotes the organic tie of parenthood and infused into it the deeper meanings of a spiritual tie. Out of His own experience He named God for men by a term that bore a vital, organic meaning for every one and yet was susceptible of a meaning into which they might grow, and as the soul matured might find it laden with deep and precious significance.

If this had been His only contribution He would still be the great benefactor of His race. He taught men to call God Father, and He taught them by the most perfect of all methods—example. That word Father lay at the heart of His being. It was the major premise of His mind. All His counsel was colored by it. It was the supreme fact of all existence, meeting Him constantly within, and it shaped all His conclusions.

Hence, the mind of Christ worked under the sense of spiritual dependence. May we say it as flatly as this: He took no unauthorized initiative. Perhaps we are apt to miss this fact because toward men He showed such unequivocal authority. A due sense of Christ's thought of God deepens the impression of that inner state of mind out of which could come the utterance: "I do always the things that please Him."

We are so preoccupied with our own interests that we tend to develop self-sufficiency and assertiveness. The prevailing attitude with Jesus was the opposite of this. He was preoccupied with God's affairs. Of course, they had become His affairs. At our best, we often go our way with God's approval. Jesus went God's way with His approval. The habit of mind had become fixed to defer to the holy will of the infinite Father.

The result was that His mind worked under the constant sense of an informing presence. He not only was dependent, but through that dependence He received guidance. He had established an inner channel that, on His part being kept open, was, on the Father's part, kept full. He turned the golden faucet of filial deference and the stream from the reservoir of Holy Will flowed forth.

This was the constant habit that became so impressive in the crisis of His life, not automatic, but conscious, and requiring force of will to be sustained. The prayer in Gethsemane disclosed two wills, and out of that bitter struggle came the characteristic decision: "Nevertheless, not my will but thine be done." Just as He had taught the disciples to pray, so He prayed. Then on the cross He exclaimed: "Father, into Thy hands I commend my spirit." The inner habit of a lifetime revealed its consummation there.

It was no abnegation of self that characterized the mind of Jesus, but an empowering of self through commission from on high. This dependence became fused into fellowship. The mind of Jesus moved toward divine ends and issues under a sense of fatherly companionship. "My Father worketh hitherto and I work." Life was a mutual affair. The divine enterprise was the supreme and all-controlling interest of His life. His upward look toward

God gave Him an onward look in the direction God Himself was moving. His was a practical mind, not lost in contemplation but directed toward results which God Himself was seeking. Hence, He spoke much about the Kingdom of God as the project that absorbed His energy. Because of what the Father had undertaken the Son was full of undimmed enthusiasm.

Is it not possible for us to have more of this mind of the Master? Let not our faith in what Christ was balk our faith in what we may become. God is our Father. We, too, live in a world vibrant with His presence. We, too, may defer to Him. We, too, may rely on the inflow of His spirit. We, too, may strive for ends that He appoints and approves. We, too, may walk in filial loyalty to our Father. The habit of our minds will determine these issues in our souls.

If Mr. Edison should invite one to go through his laboratory, and should explain how he gained insight into certain principles that led to new inventions, and should indicate wide fields of application still unoccupied, to any one versed in the laws of electricity, such an experience might well be the beginning of a new career. Jesus Christ has taken the world into His confidence. The greatest benefactor of man has laid bare His secret. There are no patent rights which He has reserved to Himself. The laws of the spirit in their practical unfolding He has disclosed. The power of an endless life enters into a new career when we undertake to have the mind of Christ.

THE PUBLIC FORUM

THE public forum, now adopted by many churches clubs, and social centers, is fast becoming one of the nation's strong assets, not only for the complete airing of grievances, but for the presentation and discussion of vital topics of public interest. Strangely enough, the communities in which the public forum has been most largely successful have been those in which home mission institutions have their greatest obligation and opportunity. * * * As a safety valve, and as a method of finding out what the people think, as well as an opportunity for the interchange of thought and for the production of the collective will, the public forum, if organized under the principle of free speech, with no intent to incite violence or disturb the public peace, is an asset for the church not yet fully realized. In the days of our Lord, one of the essential features of the synagogue service was that, at the close, an opportunity was given to any person who so desired to read from one of the scrolls, to comment on, or publicly discuss, any passage of Scripture or any statement made by the scribes or elders. It was evidently this custom which Jesus followed when, at Nazareth in the synagogue, on the Sabbath Day, He asked for the book of the Prophet Isaiah, opened it, and read the sentences from the Scriptures which He interpreted as fulfilled in Himself. This part of the synagogue worship was evidently for the same purpose as the public forum today.

—*The Church and the Community.*

Every man is a steward and must give an account of all that is entrusted to him.

God's ownership and man's stewardship ought to be acknowledged.

This acknowledgment requires, as part of its expression, the setting apart, for the extension of the Kingdom of Christ, such portion of income as is recognized by the individual to be the will of God.

This separated portion ought to be administered for the Kingdom of God, and the remainder recognized as no less a trust.

THE AMERICAN MISSIONARY ASSOCIATION

OUR SEVENTY-FOURTH ANNUAL MEETING

IT was thanksgiving month in a thanksgiving country. We gave thanks with good reasons for the A. M. A. had closed a year of richly fruitful service. The Annual Survey—now published and to be had on application—was an admirable review of the different features, of our work telling the story well; a model survey hardly equaled in its setting forth in recent years. The Treasurer's report—with no indebtedness—left nothing to be desired in its characteristic clearness and completeness. "Church Work Among the Negroes" following, had a thoughtful and earnest presentation by Superintendent Lawless whose wise direction of it enabled him to speak with personal knowledge and effectiveness. In the devotional service which followed, the uplifting prayers of gratitude and of faith quickened our sense of dependence upon God in the past and for the future. The memory of the leading prayer by the Jubilee Singers will long remain.

Three strong addresses on Thursday morning. "Rehabilitation in the A. M. A. Schools" by Mr. Holmes was a capital paper in which he made his case. The money must be forthcoming. Dr. Moore of Howard University, graduate of Fisk and Doctor of Philosophy from the University of Pennsylvania, was eloquent in his "Race Relations in the South" His address should have a wide reading. The secretarial address by Dr. Cady upon "Race Values and Race Destinies" was a stirring plea for justice in our personal and national relations to the Negro and the Oriental. It was strong, true, and needed. Dr. Cady made it plain that there is no infidelity worse than that which confesses to the divinity of Christ while it denies the brotherhood of man. The addresser in the afternoon were on the same high plane. Mrs. Woodbury in her reminiscenes, Mr. Hertz in his plea for Indian missions, Mr. Scheibe for the Mexican children's schools, and Mr. Inborden for the industrial betterment of his people, together made a great appeal for our varied work.

In the evening, Dr. Bradford's address and Dr. Moton's were alike characteristic in their interest and in the ability with which they were presented. A large audience greeted them, and were richly repaid for their intent attention.

And so ended our Seventy-fourth Annual Meeting, but not its significance and its influence.

THE CALIFORNIA ANTI-JAPANESE LAW

THE Anti-Japanese law unhappily has passed in California. Assuredly the American Missionary Association could not be true to what it stands for to do other than record its painful regrets at this rankest injustice. Perhaps the words of an educated Japanese will express in kinder terms the sense of injustice than we might command. He says:

"The people of Japan for two generations have been taught friendship and good-will for the people of America. They have fostered respect for the ideals and institutions of the United States. Your great emancipators, your champions of liberty and equality have been idols of our students and young men. Your missionaries have preached to us not only the Christian gospel of brotherhood but the American ideals of equality and equity.

"We know that the Constitution of the United States guarantees to all 'persons' under the American flag the equal protection of laws. We have believed, as we still believe, that this is a promise of protection for the homes and fortunes of all who come here under the law and under the treaty to help develop your great resources by their labor and enterprise.

"In the face of all this, it is hard for us to believe that the present agitation against us has the sanction of Americanism—that it springs from the heart of the true American.

"We recognize that racial difference engenders a race feeling. But no one will deny that this is a feeling which should not be fostered or deliberately stirred up. All sensible men will agree that it is criminal to exploit that feeling for ulterior purposes.

"The hope of our age lies in the effort to minimize race feeling. Its spirit, its ideal, its tendency is not to emphasize but to alleviate racial difference. If we make business of fanning and feeding race feeling, there can be no hope of international peace, and all efforts for a league of nations must be set at naught. Surely race feeling should not be injected where there is no occasion for it.

"Our only contention is that those Japanese who, comparatively small in number, are already here should be treated justly and equitably. A policy of discrimination and persecution will merely complicate the question and render its solution all the more difficult.

"We have not neglected to foster Americanism among the Japanese in California. We have always co-operated with the American authorities or

organizations in the Americanization movement. We have issued circulars and pamphlets, and sent out lecturers, explaining to the Japanese throughout the state what American ideals stand for.

"The Japanese in California never fail to respond heartily, whenever they are called upon to shoulder their share in patriotic or charitable enterprises. Their economic activities have been deeply curbed by various devices, legislative and otherwise, making it extremely difficult for them to improve their financial status, and yet they have never shirked their duty in regard to any undertaking calculated to advance public welfare.

"The proposed initiative measure, outlined at the outset, will if adopted condemn the Japanese in California to a status little better than that of slaves or serfs. It will deprive them of all opportunity for material progress and economic advancement. It will render it impossible for them to provide for the future of their American-born children who are going to remain here as American citizens. Is it wise, is it in conformity with the American tradition of fair play, is it calculated to promote America's own welfare, that such a law should be adopted, virtually compelling the Japanese in California to fling upon the world, upon the American community, their sons and daughters, unprovided and ill-trained to perform duties as members of a body politic of which these American-born children are destined to be a factor?

"As we listen to the passing storm of passion, of denunciation, of abuse and slander, we ask ourselves if we were mistaken in our belief in your honor, in our faith that you would not strip us of the protection of the common law of equity and deny us the equal protection of your laws.

It is a painful question. We are few in numbers, defenseless except by the truth. You are a myriad in numbers and strong. You are taught at your altars to love your neighbors and that it is a scarlet sin to bear false witness against them. Surely you would not heed those who make business of spreading falsehoods about us, and urge you to persecute your peaceable, industrious, and law-abiding neighbors such as the Japanese?

"Our good opinion of you and your country may seem of little value to you. But it has been of great value to us. It has guided us on our hard march onward for the past sixty years. It was a march to which your land summoned us with promise of peace and friendship at its end. If you listen to enemies of the world's good order, and deny us that promise, which we have followed as a great light, how can you summon others to trust you?"

GEORGE SHIMA.

When a year ago Secretary J. E. McAfee resigned from the Association to take effect at the end of October that year, the Executive Committee earnestly urged him to continue until a successor might be chosen. In view of their urgency, Mr. McAfee has placed the American Missionary Association under great obligations by graciously consenting to remain in the work of the office until now.

As Mr. McAfee now goes from us to other service, his associates in the office bear cordial testimony to the high-minded qualities of character which have marked his intercourse in all his official relations as well as to his tireless fidelity in carrying out the will of the Executive Committee in their direction of the interests committed to them. Mr. McAfee will be pleasantly remembered by the schools and institutions as well as by his associates in the A. M. A. for his uniform courtesy and brotherliness and by the genial spirit of a Christian gentleman which has marked his service towards all with whom he has had to do. In view of his departure, the Executive Committee in September through the Chairman of the Committee of Missions expressed the great appreciation felt by all of them of Mr. McAfee's spirit and service, and of their deep debt of gratitude for the self-forgetful and efficient way in which he has handled his department. Mr. McAfee bears with him the kind regards and best wishes of every department of our work.

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REV. FRED LESLIE BROWNLEE

SECRETARY BROWNLEE

WE are happy to introduce to our readers and to the schools and churches the Rev. Fred Leslie Brownlee, elected to the position of Corresponding Secretary to take the place and work which Mr. Joseph E. McAfee has resigned.

Secretary Brownlee was born in Columbus, Ohio, in 1883. He was graduated from Ohio State University with the A.B. Degree in 1907 and took the Master Degree in 1908. After attending Union Theological Seminary, New York, from 1908-1910, he became pastor of Grand View Heights Congregational Church, Columbus, Ohio, 1910-1914, when he returned to Union Theological Seminary and was duly graduated in 1915. After a year of graduate work at Union Theological Seminary at Columbia University Teachers' College, specializing in educational theory and practice, he was appointed to be director of Religious Education in the First Congregational Church of Columbus in association with Dr. Gladden and Carl S. Patton for four years. In 1918 he became Director of Religious Education and its associate pastor at Pilgrim Church, Columbus, Ohio, of which Dr. Dan F. Bradley is pastor.

He is a member of the Religious Education Council of the Religious Educational Association, and Chairman of the Religious Educational Committee of the Federated Churches of Cleveland. Mr. Brownlee was also instructor at the Western Reserve University in the department of Religious Education. It will be seen that there has been both special and thorough preparation and a practical experience not only in direction of Religious Education, but also in Church work, where it called for high efficiency. This experience will commend our new Secretary at once to our co-workers in the various fields of work for which the Association stands, with the emphasis of the administration on its higher Christian interests.

Secretary Brownlee receives the hearty welcome of those who are to be his associates, and is cordially introduced to our schools and teachers whose acquaintance he hopes to make in due time.

In view of the withdrawal of Mrs. Ida Vose Woodbury from active service in the American Missionary Association, the Executive Committee has placed upon its records its high appreciation of the ability and devotion which have characterized her presentation of the work and needs of the Association during a period of twenty-five years. Mrs. Woodbury will long be remembered by the many friends in the churches who have listened to her earnest appeals, and will carry with her that grateful memories.

HARRY TAKES-THE-ENEMY

OUR missionary to the Crow Indians has sent us in his report an item regarding one of his Christian workers. His name is Harry Takes The Enemy. He was born about fifty years ago in the midst of the old savage camp. He spent his youth in the religion of worship of plants, wood, the sun, tobacco, and other deities of the people. In fact, all the heritage of a thousand years of savage custom were his. At the age of fourteen, his name was won by his capture single handed of a Blackfoot warrior. He became a Christian at the age of forty, was made a deacon of the Black Lodge church in 1917, and became the preacher in 1919. Last year, during the very bad roads, he seldom failed to drive eleven miles once a week to receive his catechetical and theological lesson. He calls steadily on the sick, and once this summer he made 63 calls in a few days on the healthy. A couple of weeks ago when the Indians were invited to the Billings Fair which is almost equivalent to a state fair, he went along, and held a service on the Sabbath. He took with him all the children around to see the fine horses, cows, machinery, farm products and other exhibits. Incidentally, he also won $75.00 in prizes with his race horse. Last but not least in this brief description of my friend and helper he sat up all night recently seeking to induce a man to become a Christian.

STRAIGHT COLLEGE, NEW ORLEANS

REV Louis J. Luethi, for nine years pastor of the Second Congregational Church, East Toledo, has been appointed to take the chair of history in Straight College, New Orleans, La., and is now at the head of that department. Mr. Luethi will also act as assistant to the president, and especially as a preacher in the college chapel. Mrs. Luethi, a graduate of Oberlin College, will teach mathematics in the institution. Mr. Luethi sends to us an interesting little account of a cosmopolitan gathering that was held immediately after the National Council at Boston at the summer home of President Howard A. M. Briggs of Straight in Northfield, Mass. It was in the nature of a university extension course.

PROFESSOR LUETHI

The conference proved to be of exceeding interest. Our southern ministers were keen and appreciative and thoroughly alive to the highest and best standards. They let nothing go unobserved. The foreign guests were deeply impressed with what they saw and heard, and they on their part brought a blessing to their American friends. It is the purpose of President Briggs to repeat these experiences in this kind of extension work in the summer seasons in the belief that it will be especially helpful to ministers and teachers.

Rear row left to right: W. E. Northey, Parkin College, Kent Town, South Australia; Rev. R. E. Salmon, Roatt Park Congregational Church, Cardiff, Wales; Rev. G. J. Thomas, Atlanta, Ga.; Rev. L. J. Luethi, Professor of History, Straight College.

Second row: Mrs. W. F. Slocum, Wakefield, Mass.; Dr. Alfred Lawless, Atlanta, Ga.; Rev. Arthur F. Elmes, Wilmington, N. C.; Rev. D. G. Munroe, Hopetown, British Guiana.

Third row: Theodore Pilgrim, British Honduras, student at Straight College; Miss Mary Luethi, New Haven, Conn.; Dr. W. F. Slocum; President Howard A. M. Briggs; S. Jas. Thompson, Athens, Ga.; Rev. James A. Herod, Abbeville, La.; George Smith, Huston, Texas, student Straight College.

Fourth row: Professor Walter G. Mitchell, Williamstown, Mass.; Rev. J. H. Pickens, Marietta, Ga.; Rev. W. Morgan, Cardiff, Wales; Rev. J. R. Mallard, Andersonville, Ga.; Rev. Bertram E. Lee Woolf, Liverpool, England.

TILLOTSON COLLEGE, AUSTIN, TEXAS

TILLOTSON College, Austin, Texas, began its institutional life in a large five story stone building known as "Allen Hall," which housed besides the boys' and girls' dormitory the recitation rooms, the kitchen and the dining room.

It was not long before expanding needs were met rapidly in the erection of a girl's dormitory, containing dining room and kitchen, to be followed by the boys' work shop, a two and a half story cement-block building, and next an office and recitation building, two and a half stories high.

Such, briefly, is the story of the outward growth of the work here, but it does not take into account the

untiring efforts, the broad vision, the self-sacrificing spirit, or the hopes that went into the building up of what stands as the most potent influence for the advancement of the colored people to be found in this part of the state. Without trying to follow the hundreds who have themselves become educators as they have gone forth from this college we have right before us in Austin some samples of our work. For example, the principal of the city colored high school is a Tillotson graduate, the teacher of domestic science, the teacher of manual training, and many of the grade teachers are from Tillotson. And in the schools of San Antonio likewise and Houston are graduate educators and teachers former students of Tillotson. In Austin, there is a state institution for deaf, dumb, and blind colored children. Four of its principal teachers are graduates of this college. This for illustration of what may be found in different sections of the state.

But large as the work is that has been done here in the past, a larger work is the promise of the years to come.

No one questions the quality of the work done at Tillotson, and it is even conceded to be higher than that done at most of the other schools, but as it has not state recognition the graduates cannot receive state certificates.

However, the state Board of Education plans to incorporate at least five more such schools in the state, and as Tillotson has the required courses of study, the required equipment, and can easily qualify in the amount and quality of the work done we are going after that state incorporation and expect it.

Our enrollment of boarding students this year is at least fifty per cent higher than it was at this time last year, due in large measure to improved living conditions in the girls' dormitory.

Tillotson was planned with large things in view. The location of its twenty acre campus outside of the state university, the finest of any school in the city, its working plant of four substantial buildings, its equipment in school rooms and shop rooms all await the larger fulfillment of the hope of its founder and the expectations of its friends.

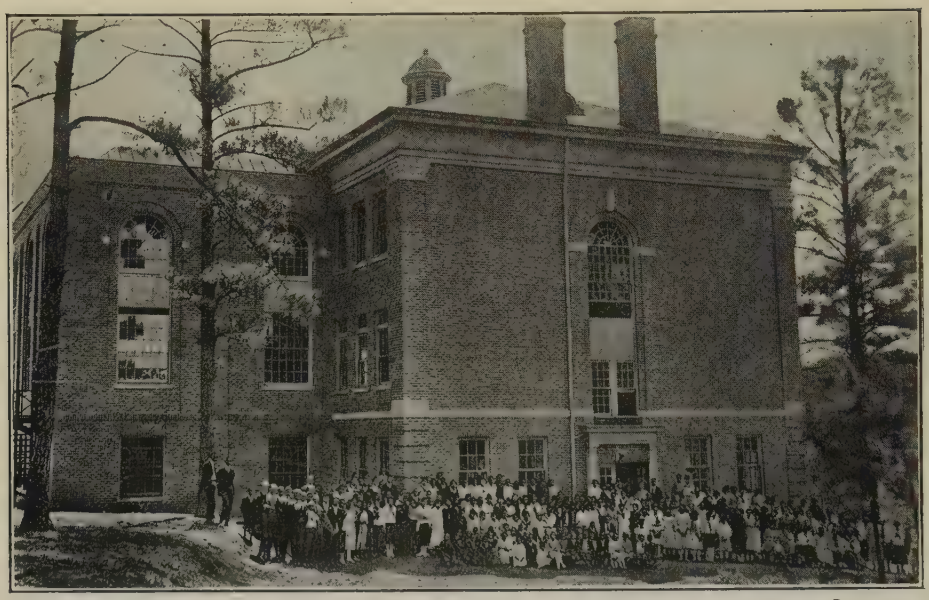
FROM BALLARD NORMAL SCHOOL, MACON, GEORGIA

THE principal says, "We discovered toward the end of the last school year that Ballard faced a considerable deficit due to the soaring prices of practically every item the school had to purchase. I called quite a number of our local colored citizens and the situation was frankly discussed. They determined at that meeting that Ballard School must close her doors in May without owing a single penny. They realized that the American Missionary Association had already done more for Ballard Normal financially than ever before, and that the budget for this school was entirely exhausted.

"Thereupon, they said 'We colored people of Macon will see to it that Ballard School closes without any indebtedness whatever.'

"It is a great satisfaction to know that "our folks" did just what they agreed to do, and about $500 were raised for Ballard in a very short time, and practically all of this came in small amounts from a very large number of givers.

"It is also worthy of note that we have an increase of some twenty students this fall over our October enrollment of last year, making a total of 310 to this date. It is also a source of great satisfaction to know that we have fewer changes in



BALLARD NORMAL, MACON, GA., WITH A RECORD OF 53 YEARS.

our faculty this year than ever before. Both teachers and student body are looking forward to a year full of promise and progress."

The A. M. A. certainly congratulates Ballard not only upon this achievement so honorable and so appreciative of their school, but also upon the high standard of strong and solid work which the school is doing. Ballard School has always had an excellent record for excellent work.

LIFE AT PEABODY ACADEMY, TROY, NORTH CAROLINA

THE new year at Peabody Academy opened well. While not completed, the new school and church building was far enough along to enable the school to begin. Some of the teachers were absent, but now the teaching force is complete and all goes well.

The pupils in the higher grades are attending better than ever before. If parents are compelled to keep any of their children at home, they have some of the smaller ones stay, and send the older ones to school. Those who come are giving their time to the work required of them, and are endeavoring to make the best use of their chance. A more orderly and well behaved

THE FORMER SCHOOL BUILDING, Troy, N. C., with a record of 22 years

PEABODY ACADEMY, THE NEW SCHOLL BUILDING

body of young people I have not seen. They seem to take pleasure in complying with all requirements made for the general welfare of the school. They attend and support the religious meetings and in every way show a readiness to help.

We meet for devotion every morning at eight forty-five, with a short Scripture lesson, prayer and a spiritual song. The teachers go to their rooms to meet their classes, and recitations are conducted until twelve o'clock. A recess of forty-five minutes' duration is given students and teachers for their lunches, when work begins again at twelve forty-five, and continues until three thirty when the work in the class room ends.

Owing to a lack of space, we had to close our industrial department for two years, but now we have reorganized it, and instruction is now going on. Classes in woodwork are reciting daily.

We conduct a small boarding department for girls. Our space is small, and only a few can be accommodated. At this time, there are three and four girls in small rooms. The dormitory for boys is in the process of erection, and we hope to have it in readiness for use during the year.

Since the erection of the new school and church building, Peabody Academy has grown greatly in the esteem of the people as an intellectual, moral and spiritual center for the colored people in this section of the state. The demands made upon us for leadership in this are more than we can meet. The public schools are calling for teachers and are taking from us some who are not ready to go. The temptation to get $50.00 per month from the county fund is too strong for many to resist. For this reason, our ninth and tenth grades in the high school have lost several members. Even the sixth and seventh grades have given up a few girls to teach in the public schools.

The outlook at Peabody is encouraging, and we are hopeful, and our hearts are full of gratitude for the privilege of serving the Master at this place.

FESSENDEN ACADEMY, FLORIDA

A GOOD WORD FOR FESSENDEN, FLORIDA

THE editor of the Palatka Advocate, Florida, has a good word for our school, Fessenden Academy at Fessenden.

Fessenden Academy has no superior of any school of its class in the South. Fostered and controlled by the American Missionary Association, which standardizes all of its work, this institution is efficiently provided in faculty to take care of the course provided and is adequately equipped to more than meet every promise catalogued. The principal, the Rev. H. S. Barnwell, was known to us long before his coming to the state. Graduating at Talladega College and Seminary, he has made an enviable record as a pastor in several fields before coming to Florida.

A correspondent from Interlaken, Florida, who has recently visited Fessenden, writes:

"The campus slopes are just as beautiful, home-life with careful training just as desirable for Florida young people away at 'boarding school' as ever. The faculty is of high grade and in earnest."

TEACHER'S LETTER FROM SAN RAFAEL, NEW MEXICO

OUR school was established about 1885 and has been at work constantly since then it is the oldest of our Mission Schools in New Mexico.

We have pupils from beginners up through the eighth grade, not all grades every year, as this year we have no fifth grade.

Miss Frost, who has been here for thirteen years, wanted to give up teaching the higher grades this year, so she has from beginners up through second grade and I have from third up through the eighth grade. We have enrolled sixty-one pupils this year and Miss Frost says the average attendance has been unusually high.

We have a house in the same yard with our two roomed school building, both of adobe, and keep house together sharing work and expense. As you can imagine our days are busy from the time we rise at six o'clock until the dishes are washed and things in order for the night at about seven-thirty.

The most of the children are bright and attractive and many of them are so lovable we say, "I could take Frank, or Leonardita or Adelina as my own and just enjoy bringing him or her up."

Every morning the children are together in the larger school room and we all sing one or two selections, read the Bible in Spanish and have a prayer, one morning in Spanish, the next in English, closing with the Lord's Prayer.

"My Country," as they name it,

SOME OF OUR BOYS

is a great favorite, as is "The Battle Hymn of the Republic," of which the boys whistle the chorus, and the third and fourth note of "The Star Spangled Banner" sees every pupil rising to his feet. "Jesus Loves Even Me," is another favorite and the sweet, childish voices ringing out in the chorus "I am so glad that Jesus Loves Me," make us glad that we have the privilege of teaching them of this same Jesus.

Sunday School is not very well attended as of course the Priest does all he can to keep the children away, but we have one regularly, just the same.

Two boys, who were pupils in our schools, are now attending the Agricultural College at Las Cruces; one of our girls graduated from Rio Grande Industrial School a year ago and is now in Schauffler. Miss Gibson says, "She—Rosenda—is the best looking girl in school and doing splendid work in her studies." Another of our girls, who also graduated from Rio Grande last year, is working her way and attending the High School of Normal University at Las Vegas. A number of former pupils are teaching in public schools.

THE NEGRO PEOPLE IN CHICAGO

CHICAGO is believed now to stand third among American cities in Negro population, the best estimates placing it at 125,000. Many of the race regard it as their most liberal haven in America.

There are a thousand evidences that the move of 75,000 Negroes to the city has meant material progress. They have the largest Protestant church in North America (Baptist), with 8,500 members. One labor-union local numbers more than 10,000 members. A single clubhouse costing $50,000 caters socially to 8,000 members. They have five banks, their own life insurance company, their own building and loan association, their own hospital, their own co-operative stores. In five years they have founded five weekly and two monthly periodicals.

THE Negro population of Detroit has grown from 8,000 to 55,000 in the three years of migration. In the survey of the opinions of the managers of one hundred principal industrial plants in Detroit that hired Negroes, the result was that forty of them were enthusiastic as to their value as workers. They said that they would not hire any other if they could get abundance of it. Twenty of them said that Negro workers were as good as foreign workers, but not yet so good as American whites. Of the other forty, twenty per cent were neutral and twenty per cent were unfavorable. Many of the factories are beginning to train the Negroes for skilled work, and many of them are teaching Negroes to be ready to teach classes of other Negroes to do skilled work. From an address by the president of the Detroit Branch of the National Association for the Advancement of Colored People, we quote:

"The South may appoint as many inter-racial commissions as it pleases. These inter-racial commissions will help matters, but they will not stop the migration. Lynching, mob rule, poor schools, disfranchisement, jim-crowing, a justice that discriminates between whites and blacks, tenant robberies, and unequal economic opportunity,—these fundamental things must end; otherwise, they will strip the South of the creators of wealth and will reduce it to penury and want. It is as useless to try to stop this migration, through palliatives, as it was for the old, mad King Canute to stop the incoming tide of the ocean by the exercise of his regal order."

AN OUTDOOR KINDERGARTEN

THE OUTDOOR KINDERGARTEN

THE Rush Memorial Church at Atlanta is in a location which greatly needed a church and its care for the children of the immediate environment. The people of the church are making a brave effort to carry on the work of social betterment and one of the ways is in the instruction of some fifty children in an out-door kindergarten. But the little folks will find shelter in the winter. This in addition to other community work among a laboring people who need all the help the church can give in all ways.

In one district where two years ago

sixty-nine "agencies of demoralization" were counted, the negroes have partly evicted them by a drug store, a bakery, a shoe shop, a restaurant, a dry goods store, and other "constructive agencies." The home-buying movement is marked. Thousands own houses worth from $200—tar-paper shacks—to $20,000 gray-stone buildings. Ambitious, intelligent young negroes, many having seen service abroad, are entering not merely skilled trades, but the professions.

As in this city, the war emergency greatly lengthened the list of employments free to colored folk, and the emigration of aliens has kept the demand keen. Four prominent doors that have swung open are those of metal foundries, tanneries, shipping clerks' offices and automobile repair shops. A business college that it can place colored graduates in stenographers' positions. Some stores employ negro sales girls. A number of hotels and restaurants have colored "bus girls," and millinery shops, laundries, garment and mattress factories and other establishments employing manual labor are glad to take black workers. The stock yards employ over 15,000 Negroes, and the testimony is that there is little race feeling—though a good deal of feeling because Negroes do not make good union men.

OBITUARIES

Rev. James Hamilton Pickens who died at Marietta, Georgia, on the 12th of August was a faithful and devoted pastor of the church in Marietta He was born at Selma, Alabama, and was the first young man to graduate from Knox Academy at Selma. Thence he went to Northwood, Ohio, where in the Geneva College there he went as far as the Freshman year in the classical course. Returning South, be began teaching, and continued as a teacher for more than twenty years. Then he entered the theological department of Talladega College from which he was duly graduated. After holding his first church for one year at Talladega, he became the pastor at Abbeville, Louisiana. Thence he was called to Marietta, Georgia. In all of his work, his faithful wife was always at his side to render her service in the Master's work. He was absent from his pulpit just one Sabbath before he died. He will be gratefully remembered by those to whom he ministered.

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We regret to learn of the death of Mrs. Stephen Butcher, wife of the pastor of the First Congregational Church in Leavenworth, Kansas, one of the greatly esteemed former co-workers of the A. M. A. As president of Straight College, Mr. Butcher won the esteem and appreciation of the officers of the Association for his excellent service. In this work, Mrs. Butcher, greatly beloved by teachers and pupils, was his able and earnest assistant, contributing very largely to the welfare of the school and to the success of her husband's administration. Mrs. Butcher was taken ill two years ago, but after a patient and even cheerful bearing of her protracted illness, she passed away on the 14th of September. Those who were associated with Mr. and Mrs. Butcher in their A. M. A. work will read this notice with regretful sympathy.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the receipts for October, exclusive of receipts from C. W. M., also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects, outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	7,762.51	466.62	2,841.55	.....	87.43	11,158.11	5,832.79	16,990.90	8,478.06	25,468.96
1920	10,426.00	328.99	1,857.03	.....	58.00	12,670.02	4,377.23	17,047.25	6,772.77	23,820.02
Inc.	2,663.49	.....	.....	.....	.....	1,511.91	.....	56.35	.....	.....
Dec.	.....	137.63	984.52	.....	29.43	.....	1,455.56	.....	1,705.29	1,648.94

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	7,655.60	373.25	2,676.44	.....	21.43	10,726.72	774.60	11,501.32	8,478.06	19,979.38
1920	10,311.00	204.74	1,709.56	.....	43.00	12,268.30	2,745.00	15,013.30	6,772.77	21,786.07
Inc.	2,655.40	.....	.....	.....	21.57	1,541.58	1,970.40	3,511.98	.....	1,806.09
Dec.	.....	168.51	966.88	.....	.....	.....	.....	.....	1,705.29	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	106.91	93.37	165.11	.....	66.00	431.39	5,058.19	5,489.58	.....	5,489.58
1920	115.00	124.25	147.47	.....	15.00	401.72	1,632.23	2,033.95	.....	2,033.95
Inc.	8.09	30.88	.....	.....	.....	.....	.....	.....	.....	3,455.63
Dec.	.....	.....	17.64	.....	51.00	29.67	3,425.93	3,455.63	.....	.....

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1919	1920	Increase	Decrease
Available for Regular Appropriations:	19,979.38	21,786.07	1,806.09	.....
Designated by Contributors for Special Objects	5,489.58	2,033.95	.....	3,455.63
TOTAL RECEIPTS FOR OCTOBER	25,468.96	23,820.02	.....	1,648.94

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the lfie of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

German Congregationalists in the state of New York are giving a good account. The churches at Pine Island and Stuyvesant recently met to have their annual fall festival, at which time two hundred and seventeen dollars was subscribed by them as a gift for the Congregational benevolent Societies. When it is remembered that the constituency of both these churches does not exceed fifty families, this is indeed a notable gift.

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It is with deep regret that we announce the death of Rev. Cephas F. C'app, which occurred recently on the Pacific Coast. During the period from 1898 to 1907, Mr. Clapp was Superintendent of Home Missions in the state of Oregon, and his unselfish devotion to the work gave him a large place in our denominational fellowship. In recent years he has been pastor of the Congregational church at Washougal, Washington. Our sympathy goes out to his bereaved family.

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Those who are preparing special celebrations in connection with the Pilgrim Tercentenary will be interested in a pageant which has just come to hand. It is entitled "The Pilgrim Gleam," and while not distinctly a missionary production is being largely used by churches and schools on the West Coast. The price is fifty cents and copies may be had at this office. The author, Mrs. Hunter Kennard, is a loyal member of the First Congregational Church of Tacoma, Washington.

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On October 18th, it was the privilege of this Society to welcome to America ten Czecho-Slovak girls, who arrived in New York on an army transport en route to the Schauffler Missionary Training School. Their names may be of more interest to our churches a few years from now: Marta Kucera (1); Marta Kucera (2), a cousin of the first named; Jarmila Kucera; Anna Zoufalik; Vlastimila Fust; Jarmila Zelinka; Lydia Zelinka; Marta Zoltesz; Erica Tardy and Marie Kejval.

♣ ♣ ♣

During recent weeks Dr. Burton has been giving himself largely to the states of New York and Connecticut, in connection with his duties as regional director of the Congregational World Movement campaign. Secretary Moore has returned from a trip among the Southern churches which was made partially in the interest of the World Movement. Secretary Beard spent two weeks of November in Kansas, speaking at the annual meeting of the Woman's Home Missionary Union and at various colleges in connection with the recruiting work of the Home Missions Council. Miss Woodberry has been touring for several months on the Pacific Coast.

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Any woman's society desiring to give a most impressive pageant should secure the one issued by the Lutherans, entitled, "Christ for America," price twenty cents per copy. It is a most vivid portrayal of the wistful expectancy of alien peoples for Christian training in the United States. It was recently given in a most effective manner by the Women's Missionary Society of the Richmond Hill Congregational Church, of which the Rev. Arthur N. Ellis is the new pastor.

AN APOSTLE OF BROTHERHOOD

By Wendell M. Thomas, Jr., Union Theological Seminary, New York.

A Kansas lady once asked her friend from Boston who was making her a visit, "How far is it from here to Boston?" "About fifteen hundred miles," was the reply. "Oh, my dear," said the Kansas woman, "how can you bear

IN CLERICAL ATTIRE

to live so far away?" We may smile at this, but it is most applicable where Dewey, South Dakota, is concerned. The people there are living far, far away, and they know it. Their interest centers elsewhere — pioneer sentiment holds. "Oh, in this country out here—"falls naturally from their lips. Many feel and act like the little girl in the Middle West, who in her last bedtime prayer in that section of the country thanked God for His mercies to her, concluding with "Now, good-by God; we're going to California."

Irregularity is the keynote and explanation of the church problem in this frontier country. But this irregularity is not caused by idleness. Hard work is the rule. It is a stiff and spiny country where obstinate nature is broken and corralled. It is difficult to get the people to pull together. Even the picnic in this land of few amusements draws but a meager crowd. The annual Labor Day celebration succumbed during the war, and no one has been able to resuscitate it; while wonder upon wonders, the dance hall proprietor cannot look upon his prospects with unclouded brow, for his crowds are as uncertain as the wind! At times

PITCHING ALFALFA

there are no more girls in attendance than a soldier could count on the fingers of a mutilated hand. 'I'm beginning to hate that business worse than rattlesnakes," the owner told the writer, "It's a white elephant on my hands."

The county fair, a real Wild West show, is a fit symbol of the social life of the section, and perhaps brings more people together than

any other occasion. The homesteaders toil and sweat and plan a week ahead of the event, arise on the great morning probably while the stars are still shining, and casting their cares aside, sally forth to see the show and once more meet their almost forgotten friends. The Edgemont fair ground is mainly a race track, a half-mile course, with a small wooden grandstand. Interest centers in the horses—the country's pride. On the occasion of my visit, there was a pretty, slim sorrel horse, on the track, "rode" by an Indian veneered in cheap American clothing, prancing and champing ner-

AFTER DIGGING POST HOLES FOR THREE DAYS

vously, as if on springs. More stolid horses were limbering up in one place, while in another was seen a little black-faced roan, "rode" by a light-haired boy. "They're off," shouted the crowd! A cloud of dust partly revealed the glaring shirts of the riders, flashes of striking arm and quirt and the fling of the horse's hoofs. The beautiful sorrel launched out valiantly, and the big Indian rode hard but not well. "Little roan! Little roan!" shouted the boys behind us. On the home stretch the roan glided to the front, the boy riding right over her neck, no whip, only coaxing, his shoulders as even as those of a bicycle rider. Betting? Yes; but the interest in horses and play as such is still to the fore.

The "Harness Race" (those pac-

A NEW SIDE TO MINISTERIAL LABOR

ers "sure" run prettily) is more worthy of development, for it brings into notice horses that are of great value in the every-day life of the country; moreover, the owner may be his own jockey. There was also an "Indian Ladies' Wagon Race and Tent Pitching," and, of course, a wild horse race. In this several horses fell from awkwardness or exertion, one Indian turned a beautiful somersault, and he did not slide off his steed either. And so on for three days. Oh, yes, there was an airplane, the first some of the folks had seen.

Thank God for the women! They keep the men from that inevitable "letting down" process. At times they work along with the men, but in addition they form the structural part of the simple social life. The

men work hard, but when it comes to a question of civilization they are merely fillers-in. In the life of the home, and in larger social projects, the women are clearly the leaders; their true worth is wonderfully revealed in a pioneer community.

Because of the limited and irregular life the minister must spend most of his time in calling, and my visits to the scattered homesteads were most enjoyable. Out West you are asked to stay for meals and you are urged to stay all night. You talk about the hay that should be "put up" before it rains, about the cattle that went over the hills and which the hardest riding cannot find, and the prospects of getting the two teachers for the coming school year.

My pastoral calls may have started and ended with talk, but they often led to really virile occupation. Beneath the Wyoming bluffs, looking east over the broad valley across the pine-studded Elk Mountain, there is a little shack which I helped to shingle. Along a pine ridge, on a homestead between Dewey and Clifton is a barbed wire fence, with heavy posts set in holes that I dug for three days, through hardpan. Down on the red soil of Pass Creek is a load of alfalfa that I helped to pitch one cool afternoon; and on a stretch of railroad there are ties placed by picks and bars and shovels in the hands of a section gang while I was a member. This last experience has had the effect of making me much more appreciative of travel. That section gang was a jolly bunch. It consisted of a Sunday School teacher, a Swede foreman, a couple of Irishmen, three Negroes and myself. The four last mentioned worked steadily. I visited the Negroes in their box car. We ate candy, talked about work and religion, and I played my harmonica.

Out on the slope a number of likeable Ohio boys were boring vainly for oil. They had drilled down 520 feet and found water, but not the magic fluid. One of these young men was hauling lumber when a small whirlwind blew some boards off the pile, striking the horses. They ran away and the boy was flung under both wheels. Then a load of lumber fell upon him. Night after night, the family sat up with the wrenched and broken sufferer. I took my turn. The nearest physician was twenty-five miles away, and came only once. The tragedy was greatly relieved by the unconscious humor of the victim, and it is good to record that he recovered.

It was an eye-opener to meet the diversity of religious views. Broad-minded Catholics, and narrow-minded Methodists, those with "no religion" and those with "too much." One old man, with keen penetration advocated the ideas of our new liberal magazines, illustrated by incidents from his own observation. Another, not an Adventist, but having a Lutheran background, still keeps Saturday sacred and refuses to co-operate in church work. "No use in converting people unless what you convert them to is right." With it all he was most hospitable. He drew me into one theological argument after another, and I silenced him several times, but of course he was not convinced—never will be. Friendship was what he lacked, and only a miracle of friendship could win him.

Through the kindness of the family with whom I stayed horses were given me for my travels. Old Roland, of about nineteen summers, was my most frequent companion. He often furnished the opening wedge for conversation. "Huh, old 88 Bar," some one would remark. "I knew him when he was the best horse in the country. Pretty as a picture—an outlaw, though. I remember when he throwed old so-and-so." Roland didn't throw me; in fact, he didn't go as fast as I wanted him to, but he had a nice rocking-horse lope and always fin-

ished stronger than he started. After a long ride he would even race with young horses. The old fire still burned. When I required speed, "Brownie" was given me—a big, clumsy work horse, but willing and eager and tireless.

Let me give you my idea of a strenuous week on a home mission field: Visit parishioners all day on Saturday and attend a dance on Saturday night; get up early on Sunday morning, hold two services in Dewey, ride to the church at Clifton, eighteen miles away, and return in time for an evening service. Get up early on Monday morning and walk seven miles before breakfast, to take up the occupation of digging post holes, which lasted for a few days.

The dances are attended by both parents and children. The crowd is a homogeneous one, for the West is united by the bond of similar work. At times they go home at five a. m., and again as early as one a. m. The good music and wholesome mirth make it an occasion of warmth — a pleasant contrast to the rather stern church atmosphere. The church would save itself as well as others if it could get a crowd like that within its walls. I did my best to bring this about, with partial results.

(*Concluded in the January Issue.*)

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A UNIQUE APPEAL

IN southern Idaho a group of Russian-Germans from the vicinity of Odessa, Russia, settled several years ago, undertaking dry-farming while awaiting the introduction of irrigation. They did have some measure of success earlier, but for the past four years they have experienced crop failures ranging from fifty per cent in the most favored district to one hundred per cent in others. The people are very hard working and frugal, much devoted to their church life.

In this district we have eight small churches, able to get out more men than women members, with over fifty per cent taking part in the prayer meeting. Last year, out of their poverty they gave two and a half times their apportionment, over five dollars per resident member for our denominational benevolences. Men, women and children went out on the public highway, then being built, and worked to earn money for the church offerings. Now that the highway is completed they have gone thirty miles away to an irrigated section and worked on the harvesting of the best crop to earn this year's apportionment.

But these loyal people are actually suffering for the necessities of life, and it has been suggested that some boxes of miscellaneous garments might be sent to help them over the hard winter. They are over four thousand feet above the sea level, and the country is wind-swept, so that much warm clothing is needed. Good, substantial second-hand garments, whole and clean, both outside clothing and underwear, also shoes, will be a boon.

The Box Section of the Woman's Department of The Congregational Home Missionary Society does not often issue solicitations for miscellaneous garments of this sort, lest there be confusion with the ministers' boxes, which should be entirely suitable for their family requirements. But in behalf of these coworkers of ours, we are suggesting that shipments be made, particularly from the Middle West and beyond, addressed to Rev. Henry Hoersch, Yale, Idaho, freight address, Burley, Idaho, marked "for distribution."

BUILDING UP A CHURCH IN A HEALTH RESORT

By Rev. J. Brainerd Thrall, Asheville, N. C.

PERMANENT organization of the Asheville Council of the Boy Scouts of America was recently effected. This is to take the place of the temporary council and will carry on a program of scouting in Asheville and vicinity under the supervision of the national council. Permanent officers were chosen, Cameron F. McRae being elected president, and the writer of this article the first vice president. The program for the year will include a scout leaders' training class, tree-planting week, four get-together meetings for all scouts under the council, Christmas work at hospitals, a clean-up campaign, a keeping-fit campaign, vocational guidance, national thrift week, and other activities.

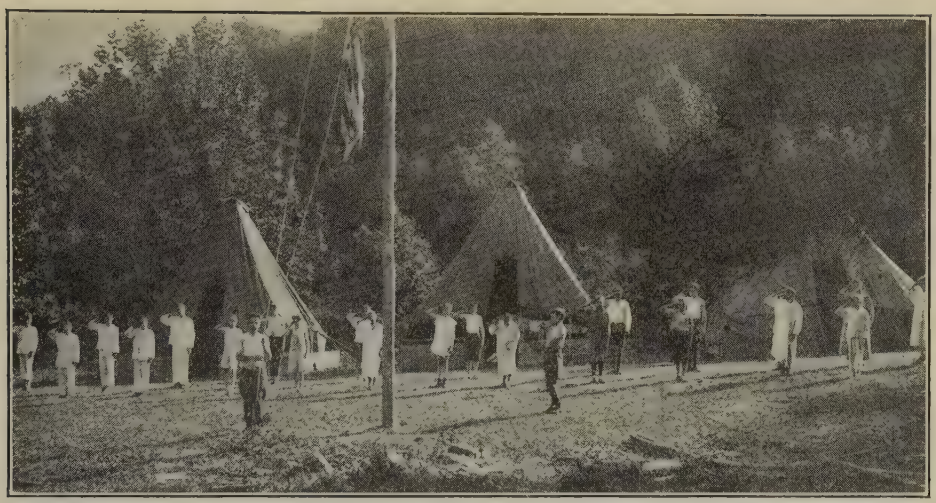
REV. J. B. THRALL

As the father of the Boy Scout movement in Asheville, it is a great gratification to the writer to have this permanent organization established and to look back over the record which Troop Number One Asheville Boy Scouts of America has made. During the war they rendered no end of valuable service, while a dozen of the charter members of Troop One were in the army, two of them, both top-sergeants, being with the Thirtieth Division which helped break the Hindenburg Line on the 29th of September two years ago. Many others have entered college, and in a list of fifty-nine names recently mentioned in a local daily as having left Asheville for the fall opening of the State University, twenty-three had been at some time in my troop. It means much to me to know that this special work which I have fathered is now on a city-wide and permanent basis, with the Rotary Club and a $7,500 budget behind it, and with two paid expert workers among boys in its employ. One of these workers, my Assistant Scoutmaster in Troop Number One, has been made Scout Executive for the city. Is it not worth while to have stood alone for five years behind a movement of this kind and helped put it "on the map?"

BIBLE STUDY HOUR BOY SCOUT CAMP

Building up a successful church in a health resort, however well-known, is uphill work, and viewed from a merely economic stand point, it must be said that our little church is not paying for itself. From a standpoint of influence and usefulness, however, it seems to me as well worth while as some much larger and wealthier churches. Certainly a number of things have been accomplished which seem to us and our people well worth while—so much so that we believe the readers of THE AMERICAN MISSIONARY may find them of interest.

So far as the actual church mem-



REVEILLE

bership is concerned, there is but a small margin of growth. If Asheville were a town with a stable population the house of worship would be too strait for our congregation, but it is, above everything else, a tourist town, and after that a haven for invalids. These, with their families, remain with us only sufficiently long to become well enough to return home, or, if health does not return, they are apt to become discouraged and wander off in search of some other pool where the waters are healing. In consequence, much of the work done in Sunday School and church has to be done over and over again, for the tide ebbs nearly as fast as it comes in, and audiences and Sunday School pupils are constantly fluctuating and are never really large, except on special occasions. For a year or so we had the three grandchildren of William Jennings

SEVEN VETERAN SCOUTS

Bryan with us, as fine a young trio as ever was, but they, like so many others, recently left for their new home in Miami, Florida.

There are at present in Asheville two Congregational clergymen by the name of Chapman, who are brotherly, appreciative, and frequently helpful—a real comfort. Rev. R. A. Chapman is chaplain at the Asheville School for Boys, a splendid institution five miles out. The other brother, Rev. E. M. Chapman, of Connecticut, is sojourning here for the sake of Mrs. Chapman, who is an invalid. These brethren made it possible for my church to be kept open during my absence in the month of July, the second real vacation I have had since I came South.

Among the encouraging features of the past year we rank the accession, first as attendants and then as members, of two entire families living five miles distant from the church. They pass churches of the denominations to which they formerly belonged in order to reach us, and their devotion is the result of the interest which the pastor had taken in their boys. While the field has peculiar features that might be regarded by many ministers as serious and disheartening obstacles, there are many occasions like the one just mentioned that help us over the discouraging times and make us feel that there are always opportunities for helpfulness in many directions. In fact, I love the field, it is home to me, and I often wonder if I could be as happy anywhere else.

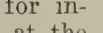
The sick people here present a field for helpful service. There is quite a large colony of sick folks in Asheville and with many of them are members of their families and friends. We do not look upon this as a disadvantage or an obstacle to religious effort but as an opportunity for doing the Master's work. My calls on the sick annually run into the hundreds, and while perhaps this form of service does not go far toward building up a church, it has to be done in a town like this, and I would not miss the doing of it for anything.

PASTOR AND BOYS ON A "HIKE"

Certainly it is well worth while to be in a place where one can exert an influence for good. How many scores of times I have spoken at Y. M. C. A. shop meetings, and very recently, at a dinner given to the Boy's Work Committee in this city, Chaplain McCoy, who is just leaving Oteen Government Hospital to become assistant to the new chief of chaplains in Washington, Colonel John T. Axton, told me how often he had heard the sick soldier boys mention me. I have preached many times to the soldiers who were ill at the hospital, to the detachment men, the nurses and officers, and for six months, when they had no chaplain, by request of the officers and the ministers of the city, I acted as a sort of pulpit supply bureau for the hospital camps, and saw to it that they had preaching every Sunday and pastoral visits during the week. Mrs. Thrall, too, was a regular weekly visitor to this Government hospital for over a year, and had the special oversight of a ward of some forty men. Surely such

things are worth while. It takes nothing from their value that the church which renders this service is small and weak and that it is partly supported by home missionary funds.

I might mention many other things that are exceedingly pleasant, and which lose nothing because of the fact that they are not due to the size of the church, the wealth of its membership or to their special "pull" or political influence. I might, for instance, mention the fact that at the last meeting of the Asheville Ministers' Association I was elected president by acclamation; also that it so happened, when the Thirtieth Division, a southern division, held its reunion in Asheville, it fell to me to open the first of its meetings with prayer. Of course we had several of these boys from overseas as our guests, and Mrs. Thrall assisted with the other ladies at the tables where thousands were served. It is all well worth while, and we are planning to make it more so.



AN APPRECIATION OF "THE MISSIONARY LADY"

YOU all know how much the historic "missionary box" is appreciated in the far Western parsonages. The subject has been well aired in the past, in the pages of THE AMERICAN MISSIONARY, to say nothing of the good old *Congregationalist and Advance*. But I wonder if you all know how welcome the Missionary Lady is in these same parsonages, whether they be on lonely prairies, or in busy cities. Time would fail one to tell of the procession of such "angels unawares" who have been entertained in certain parsonages from the Atlantic to the Pacific Coast.

The traveling Secretary of one or another of the alphabetical missionary societies is, like the poor, "always with us," or, at least, very frequently, so we set a place at the table for him and make up the spare-room bed afresh with our eyes shut, as it were, because it happens so regularly, like combing one's hair, or house-cleaning, or Thanksgiving dinner. This Secretary, of course, is of the male species, but hail to that rare and welcome specimen, the Lady Secretary! One almost wishes there were more of her, save that if she were more numerous, she might be less welcome and more ordinary, instead of being thrice welcome as Guest Extraordinary.

You've all heard this Lady Secretary tell of the lonely sod-house parsonages on the prairie, or windowless one-room cabins in the South, or tepees on the plains; but have you heard the mistress of the trim and tidy parsonage in the thriving Western city tell what comfort and inspiration the Lady Secretary brings to her as an individual? This mistress of the manse, who is so busy with a thousand and one details of housekeeping, church work, care of the children, planning for sociables, patching the dominie's clothes so that the parish will think his three-year-old suit is wonderfully well preserved —this "woman who is owned by the town," too much occupied in sympathizing with other people's troubles for anyone ever to suspect that her heart aches to see the dear mother back in the East who cannot come to her, and who thinks, deep in her heart, that she may need comforting herself some day—to this one the Missionary Lady comes like a refreshing breeze, or rather, like "the shadow of a great rock in a weary land."

The dominie has his brethren in the ministry with whom to fraternize, and semi-occasionally his wife finds a kindred spirit among the wives of those brethren, if, in sooth, they can ever leave home and children to attend the quarterly meetings where

the brethren flock. But behold! One day, when the brethren are flocking to another town or city, to the home town comes the Missionary Lady from the East to speak at a meeting. Perchance the mistress of the manse has never met the Lady before, or knows her only by her excellent reputation; but it doesn't take long for two such women to bridge the space, or years, between them and get acquainted. The Missionary Lady is accompanied to the Normal School and addresses an inspiring audience of 800 young people, who never even heard of her before; but they will all remember what she said, and even the blase faculty who have heard lectures galore "sit up and take notice of this woman who has travelled far and wide, accumulated much knowledge from facts and through observation and knows how to approach her audience, be they young or old, in a manner truly interest-kindling.

In the afternoon the Missionary Lady talks to 150 women of the united missionary societies of the city who are sick and tired of trying to "raise money for missions, but who receive a fresh vision of what may be done in the Kingdom, by hearing of what has been done. The Missionary Lady, afflicted with a cold, rests (?) her voice and throat by talking to not more than six between the afternoon gathering and going out in the evening to attend a social club made up of young women—a group of the mystic number of thirteen, who listen, like the older women, to something new. They also catch a vision of doing something more than meeting once a fortnight to tat and chat and munch and begin to hope for much greater work in the future.

Last and least of all, the Missionary Lady talks with *one,* the mistress of the manse, in the morning, after the children's hairs are done and the breakfast eaten, while the telephone rings and people come to the back door and the front one to ask for everything under the sun, talks of the mutual friends back East; of the people who have recently come West, and whether they'll make good; of why "we" came, and what "we" hope to do; of the absent dominie and his various experiences in the Western field, successful and otherwise; of the Kingdom at large and missionary friends abroad, as well as in the home land, talks until it is time to go to the train and one can hardly separate the two women.

What does it not mean to the minister's wife, with all her problems —some of them entirely different to the minister's—to have this chance for heart-to-heart talks with the Missionary Lady who sympathizes so understandingly with many of the difficulties? A bishop visiting his flock has no greater responsibility or privilege. The Missionary Lady has a great opportunity for service in this way, and the mistress of the manse a great privilege, which she may easily miss if someone thinks "we'd better not have that missionary speak at this meeting," or "that's the day so many clubs meet and it's no use having her that day." Any of these obstacles may arise and divert the Lady's path of travel, so that she never darkens the door of that parsonage. But blessed and grateful is she, that mistress, who perseveres and secures the Missionary Lady for her guest—a real angel of blessing and sympathy and understanding. Long may this kind of angel live on the earth, and travel about from parsonage to parsonage, from prairie to city, from South to North, and East to West—especially West!

When the Pilgrims took possession of the American continent, it was not for themselves alone; it was for God and for all the children of God. The narrow cry, "America for Americans," is treason to Pilgrim ideals.

—*Rev. Raymond Calkins.*

OUR MOUNTAIN MISSIONARY CIRCUIT RIDER

By Rev. Neil McQuarrie, Stearns, Ky.

THE writer of this article recently made a journey of seventy miles in company with our circuit rider in the Tennessee mountains. We touched the edges of three counties, Cumberland, Scott and Morgan. "The bishop of the diocese" rode horseback all the way, but the visiting preacher made the greater part of the trip on a jolt wagon and the remainder on "shank's mare" and the back of a mule. It was altogether an interesting and inspiring experience.

GENERAL MISSIONARY NEIL McQUARRIE

During the ten days which were given to this trip, we visited six rural churches and preaching stations, conducting two or more services at each place. Our first attempt was at Cold Springs on a Saturday night. At this place I was delightfully entertained by the parents of a young man who is training for the Gospel ministry at Atlanta Theological Seminary, and who, by the way, is a most promising student.

On Sunday morning the rain came down in torrents, but at ten o'clock there was a lull in the storm, and we started for the place of worship. More than one hundred and thirty-five people were waiting for the preacher, the majority of them young folks. The circuit rider called a number of them to the front, and they gave the best song service I heard during the whole trip. I did a most unusual thing—preached for more than an hour—but I could not resist the temptation. My heart had gone out to the Gospel-hungry crowd which listened with rapt attention.

As it continued to rain, we ate dinner in the schoolhouse, and at half past two began another service, dismissing at four o'clock to go on to another place. Cross Roads was the name of this preaching point, and deep conviction was manifested at both the Monday and Tuesday evening meetings. Four young women professed acceptance of Christ.

The people received us cordially at every place we visited. They came from all quarters, families, mothers with young babies, crying babies in some cases, but we were glad to welcome them. The prowling dog, the cigarette smoker, the "moonshine" tippler, however, were nuisances. I was greatly impressed by the need which was most evident in each place we visited, and I wish it were possible for us to meet it in some measure. As a general rule, the meeting-houses were poorly equipped. Frequently it was impossible to see the faces of those in the rear of the room because of the poor lighting facilities. In many places the houses of worship are dingy buildings and the hymn-books cheap publications containing ragtime, jingle music, which is neither inspiring nor uplifting. In spite of all these drawbacks, however, the young folks are getting visions of the Christ, and they hunger for something better in the way of religious education.

Our missionary circuit rider is a

REV. MARK N. SUMNER, OUR MOUNTAIN MISSIONARY CIRCUIT RIDER

small man, witty, keen and quick to discern, kind and thoughtful, and he is much loved by all the people of the parish. He was born in Whitley County, Kentucky, about sixty summers ago, in a log cabin built without a nail. At the age of sixteen he was converted, and later was licensed to preach by the United Baptists. In 1887 he joined the Congregational church. Dr. William E. Barton, now of Oak Park, Illinois, was at that time a home missionary in this part of the country, and he opened up the way for young Mark Sumner to take a course in English at Oberlin. He began his studies in 1890, and although he was married and had three children, he had never before attended any institution of learning, with the exception of ten months in a public school. Neither had he had much access to books, but he had the faith and courage to tackle the proposition. Later on he graduated and was ordained by a Congregational Council in Oberlin. He was appointed missionary pastor for the mountain churches by the American Missionary Association. The two and a half years spent at Oberlin created a desire for more knowledge. He is a reader of current literature, and is quite up on the topics of the day.

The field and the work of the circuit rider is "out in the sticks," as they say in this country. The territory in which he labors covers thirty-six miles square in the heart of the mountains. He has just concluded his twenty-eighth year of service. In that time he has organized eleven churches and is about to make it twelve, and has led scores, yes, hun-

PORTABLE LUMBER MILL, MILL CREEK, TENN

dreds, to Christ. Through his influence and example fifteen young persons have become successful teachers, two others are practicing medicine, and three are in the Gospel ministry.

We discovered on our rounds that "mountain dew" flows freely in some sections, judging by the aroma and the effects upon some of the inhabitants. Apple cider fresh from the mill was the strongest beverage I drank, and I drank alone, for the "domney" would not touch it. Perhaps he was wise, for I understand that more than once his life has been in danger from the law-breakers in this section.

As a matter of fact, this field presents no easy task. The circuit rider confronts one continuous round of hardships; the long, tedious journeys over the mountain roads, often through mud, rain, sleet or snow, as he makes his rounds, are a challenge to the patience of Job. Often he spends sleepless nights in cold rooms. There are no vacations for this minister and no railroad trips to break the monotony—only service and sacrifice year after year, with a small salary. After all, however, he who serves and sacrifices the most is the greatest in Christ's Kingdom, and that he has done more than his share in sacrificing and service can be truly said of Rev. Mark N. Sumner, of Glenmary, Tennessee, our Congregational mountain circuit rider.

Every loyal American ought to know the principles and motives which led to the founding of the Republic. These cannot be understood without an acquaintance with the men and women who came to America. Their work was greater than founding a nation. The genius of America's self-government was born in the minds of the Pilgrims. —*A. E. Demming.*

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Naturally we are especially interested in strengthening the bonds of peace and unity among English-speaking peoples and the anniversary year ought to contribute to that end. —*Charles H. Levermore.*

ON THE PASSING OF A BELOVED LEADER

Action Taken By the Church Extension Boards on the Service Rendered to the Denomination by Hubert Clinton Herring

AT a meeting of the Executive Committee of The Congregational Church Extension Boards, held October 20, 1920, the following Minute on the service rendered to the denomination by Rev. Hubert Clinton Herring, D. D., for six years General Secretary of The Congregational Home Missionary Society and for seven years General Secretary of The National Council of Congregational Churches, was unanimously adopted:

It seems to have been Dr. Herring's fate as an executive officer to blaze new trails, work in untried fields, institute and develop new policies. He proved to us again that genius has no need of familiar environment or established precedents.

Others will speak fittingly of the splendid pioneer service he rendered as the first Secretary of the National Council under the new regime. Our grateful task is to recall the great record he made as Secretary of The Congregational Home Missionary Society, the position which, all unknown to him and to us, was to be a kind of "proving ground" where he was to be fitted for the larger responsibilities of denominational leadership.

He came to this Society amid the excitements and enthusiasms of reorganization. New contacts and relations were to be established between the National and State Societies. New principles were to be applied, new methods formulated. He approached his task with keen realization of its difficulties, absolute consecration, clear vision, unusual ability to appraise men and unshakable confidence in the churches and the future of the Society. The spirit of this approach, the spirit in which he did his work, is best illustrated by a remark he made in his memorable speech in Kansas City, when, throwing off his harness, he said, "Others might have done it better; no one could have loved it more." Looking back, it is our privilege to revise that statement and to say, "No one could have loved it more, and no one could have done it better."

Those were happy years for the men who were permitted to work with him, fruitful years for him. Always resourceful, always constructive, always ready to defend his own judgments. Eager for suggestion, quick to accept a better plan. He cherished no secret antagonisms, nursed no grudges, sought no revenges. He never plowed his way through regardless of others. The great heart of him spoke in every word, revealed itself in every act.

Ceaselessly at work, he seemed to do his work easily and was ever ready, with a toss of his great shoulders, to throw off his burdens and meet men in intimate, carefree personal relations. His unfailing good humor and ready wit lightened our labors and illumined our problems as no argument could have done.

With keen appreciation of qualities and apitudes he drew about him a group of men of his own temper who have gone out to places of large responsibilities, enriched by contact with him in the intimacies of co-operation.

But why multiply descriptive statements! The facts about him and his work here are familiar and precious to us all. The man was more than his place, greater than his work. We admired him with an admiration in which always there was an element of surprise as some new power, some new angle of character came into view. We trusted him implicitly. We loved him tenderly. We delighted in the simple, rugged personality which daily thrilled us with some new revelation of strength and kindness and beauty. We gloried in his suc-

cesses and triumphs. There is a too early grave in Mount Auburn, but he is not there. The man we loved still walks among us. He abides in his record and in that mysterious influence which it is given unto great souls to exert after they have passed out of sight. We lay our simple laurel on that grave, while we pray that we may have the grace to put what he showed us into character, life and service.

WATSON L. PHILLIPS
Chairman.
ROCKWELL H. POTTER
ALFRED COIT

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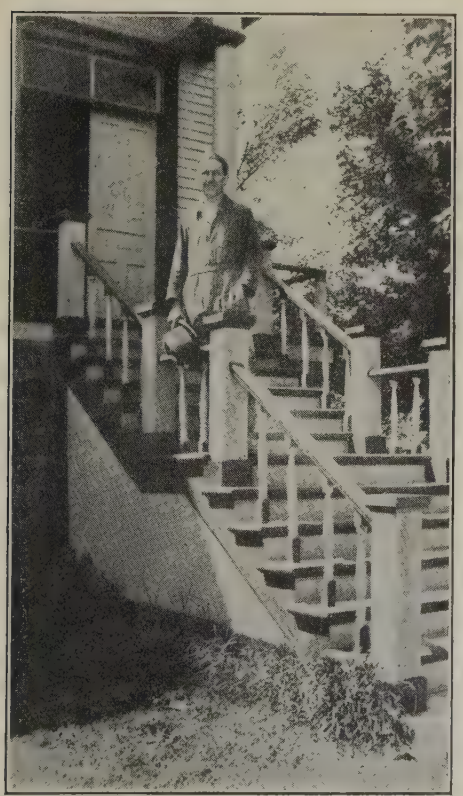
RURAL MINISTERS, ATTENTION

By Malcolm Dana, D. D.

WE take pleasure in introducing to the readers of THE AMERICAN MISSIONARY the Rev. A. E. Groneveldt, of Honor, Michigan. We caught him in his overalls painting the church. The building has been raised, decorated inside and out, and equipped with electric lights. Mr. Groneveldt had not previously been engaged in such a variety of work. A church plant of which rural Michigan may be proud gives evidence of an ability to meet unusual demands.



REV. A. E. GRONEVELDT

Honor was formerly a center for logging industries and has probably seen its best days in a business way. The field is not an easy one and I wish to introduce Mr. Groneveldt as the type of man needed everywhere in the rural ministry. He said to me, "I am going to stay here five years." The all too common tragedy of a brief and listless ministry is not going to make impossible both continuity and permanence of effort. Mr. Groneveldt is not using Honor as "a stepping stone to something better," or painting success in terms of some future city pastorate. He loves this rural parish for itself alone and proposes to stay in it long enough to do justice both to the work and to himself as minister. He has yoked up two other fields—Humboldt and Champion Hills—with his central parish. His work with the young people is especially wholesome. The village people are proud of their young minister and believe in him because they know he believes in them, and the minister and his bride in the manse next door to the church are happy in their people and work. Here is the type of minister and pastorate which spell hope for the rural situation.

SOME WORK MADE POSSIBLE BY FUNDS RECEIVED FROM THE CONGREGATIONAL WORLD MOVEMENT

READERS of THE AMERICAN MISSIONARY will doubtless be interested to know just what portions of the missionary program are being furthered by the funds which are coming to us from the Congregational World Movement.

Star, North Carolina, is one of the points to which an appropriation from these funds has been made. Here is a field where the young people are neglected for many reasons, mainly because of poverty and the narrowness of life generally in such rural fields. The young folks are without any of the things that go to make youth the bright and happy period of life which it should always be. For perhaps ten years there have been several small Congregational churches near this place, and at Star there has been developed a school known as the Country Life Academy. Efforts are being made to gather into this school the boys and girls of the district and to emphasize throughout the region the religion of every-day life. The appropriation made to Star will certainly be twice blessed, for probably no place in the country has greater need of just the type of work that has been instituted there. All who are interested in this unique field should read "A Larger Parish in North Carolina," which will be supplied upon request.

Collbran, Colorado, is another place to which a portion of the World Movement moneys is being applied. This is an important rural point, and from it fourteen preaching stations are served. The people are mainly Americans, well-educated and prosperous and are in every way possible evidencing interest in the work. The object is to reach with the Gospel those who are living on the distant farms and ranches and bring them into the church. A full description of Collbran and the plan of work in operation there and on similar fields is to be found in the pamphlet, "Larger Parish and Demonstration Parish Plans," which we shall be glad to send to any who may be interested in the project and its full accomplishment.

The summer of 1920 witnessed the institution of Rural Pastors' Conferences on a much larger scale than has heretofore been possible. As a rule the vacation season means redoubled activity for the home missionary pastor, since at this time of year facilities for visiting all parts of his unusually large field are much better than at any other time. During the winter and spring months weather conditions hinder his activities in this direction and the vacation period of others only brings extra work to the rural and frontier missionary. These conferences give opportunities for fellowship and discussion which home mission workers seldom have time to enjoy. One minister under the commission of this Society who is serving an isolated frontier post has written us that although a thousand-mile auto journey was necessary in order to attend the conference, it was an inestimable privilege to listen to the music and lectures and come into contact with those who were filling similar positions and also with those who were doing big things in life. The Society is devoting a part of the World Movement funds to this object and believes that the results will be of great benefit to all concerned.

The Congregational Commission on Evangelism is also a recipient of an appropriation from our quota of these funds. The purpose of this Commission, set up by the National Council, is to aid churches in building up their membership. Its program of work includes the conducting of institutes and retreats for ministers, the providing of speakers for association and state meetings, the arrangement of a program of church work for the enlistment of new members, and the creation of the most helpful literature for pastors and laymen.

THE PROBLEM OF THE MEXICAN IN THE UNITED STATES

A STUDY of missionary conditions and needs in the Southwest among Mexicans who have come into the United States has just been completed and reported to the Home Missions Council by Rev. Jay S. Stowell, who undertook the work under the direction of the Interchurch World Movement. This study shows that there are approximately 1,500,000 Mexicans and Spanish-speaking Americans in the country. The largest numbers are in Texas, the Mexican population of that state being estimated at 450,000. There are about 250,000 in New Mexico, some 100,000 in Arizona, almost as many in California, while there are many thousands in Colorado, Missouri and Kansas. They are scattered throughout the states west of the Mississippi, and are found also in sections of Illinois, Michigan, Pennsylvania, New York and New England. The largest colony is at San Antonio, Texas, with about 50,000. Other towns largely Mexican are El Paso, Los Angeles, Brownsville, Laredo and Nogales.

Many of these people are in a very destitute condition. They live in crowded, unsanitary quarters and become ready victims of disease and crime. Large numbers of them are illiterate. The majority of them do not speak English and many are positively anti-American.

The following denominations are carrying on mission work for these people: The Presbyterian Church in the United States; the Methodist Episcopal Church; the Methodist Episcopal Church, South; the United Brethren; the Northern Baptists; the Southern Baptists; the Disciples; the Christian Church; Free Methodists; Friends; and the Protestant Episcopal Church as well as the Y. W. C. A., the Y. M. C. A., and the Salvation Army

There are 1,757 Mexican children reported in boarding schools maintained by these missions. Under missionary care are 133 stations, 283 preaching places, with 212 workers, 10,018 church members and 11,023 Sunday School members. The total expenditures reported for the year 1919 amounted to $300,728.67.

Conferences under the auspices of the Home Missions Council have been held at Albuquerque, El Paso and Tucson, to consider the adjustment of responsibility between the denominations, the improvement in methods and the extension of the work into territory as yet unoccupied.

The report just described has been issued in pamphlet form, under the title "A Study of Mexicans and Spanish Americans in the United States." Its cost is fifty cents a copy, and it may be had by addressing the Publication Department of this Society, 287 Fourth Avenue, New York. The author, Mr. Stowell, has traveled thousands of miles in the Southwest, and his findings are deserving of the careful attention of the people who are aroused as to the proportions of the Mexican problem. The pamphlet is topically arranged and may be used in mission study classes. For detailed information concerning the work of our Society among the Mexicans in this country, write for the following: "Seis Pastores Espanoles;" "The Penitentes of New Mexico;" "Our Samaria — New Mexico." A stereopticon lecture by Superintendent Heald, entitled "The Picturesque Southwest," is of value also. Frequently copies of letters from missionaries in this section are available, and the reading of them lends a personal note to the study of the problem. Those who are entitled to the most right of judgment say there is fine stuff for Christian American citizenship in the Mexicans of the Southwest. Let us know them and their needs that we may serve them intelligently.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF OCTOBER	Last Year	9,740.35	2,086.28	11,826.63	1,763.98	10,062.65	13,044.52
	Present year	9,817.36	2,038.09	11,855.45	3,212.25	8,643.20	29,249.80
	Increase	77.01	.....	28.82	1,448.27	.....	16,205.28
	Decrease	.....	48.19	.....	.....	1,419.45	.....
FOR SEVEN MONTHS FROM APRIL 1	Last Year	54,878.06	17,687.74	72,565.80	17,764.90	54,800.90	89,813.83
	Present year	54,515.54	18,102.89	72,618.43	18,811.07	53,807.36	57,934.16
	Increase	.....	415.15	52.63	46.17	.....	.....
	Decrease	362.52	.....	.....	.....	993.54	31,879.67
Cong'l World Movement Funds Six months from May 1		.....	.....	60,141.87	38,718.96	21,422.91	.....

That decrease in the net available for the National Society looks bad. It is true that in the foot-line, $21,422.91 is shown as available for the National Society from the C. W. M. funds. This, however, does not begin to make up the virtual losses which we suffer on account of the change in the value of the dollar; consequently the Society faces debt or a serious cut in its work. At the present time the expenditures are $97,953 more than the receipts of the current year, compelling the Society to negotiate heavy loans in order to meet its current bills. The Executive Committee has not felt justified in making further cuts in the missionary force, preferring to borrow money until the returns from the World Movement endeavors make good the loans or make evident the necessity of further retrenchment. The decrease of three hundred and fifty-one missionaries since 1914 is already too serious, and we believe that the Congregational churches are determined to make it possible to re-employ those dismissed rather than to reduce the number still further.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In these eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

Calfiornia (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

December! This is Campaign month for the Congregational World Movement. This is the time to get busy and study the "Survey" which pictures the world-wide work for which the successors of the Pilgrims are responsible. This is the time to decide whether we will let that work suffer disaster, or whether we will go "over the top" and make it a great success. Of course we shall do the latter. Our churches and our people are no slackers. We accept the challenge of our Master to sacrifice and service that the world may be won to him. We shall gladly do our part.

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That there is imperative need of the total amount asked in The Congregational World Movement is clearly shown in the "Budget" (page 5 of the Survey) and in the pages which follow. The situation in this Society adds striking confirmation of this. Our docket of applications this fall shows thirty-seven churches appealing for parsonage loans, fifty-seven churches asking for grants and seventy-one asking for church loans to complete their houses of worship. The total amount asked is $490,805. These appeals in three months far exceed the total receipts of the Society in a year. Many of these churches are in critical need. We cannot respond to their calls for help unless the churches send us the money.

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One of the problems which churches have to meet is the one connected with the deterioration of its building into which the tooth of time gnaws destructively. Every church should provide in its budget for repairs. This time it is the splendid Cologne Cathedral, that wonderful example of mediæval Gothic architecture, which is found to be in a serious condition. It took centuries to build it, and it has never been fully completed. But now its walls and foundations are so badly impaired that immediate steps must be taken to put this venerable edifice in order. This Society does not expect to be asked to aid in this renovation; but would remind our churches that constant inspection should be given their buildings, watching for every sign of decay, so that prompt repairs may prevent serious deterioration which may later involve heavy expense for renovation.

CHURCHES contemplating the purchase of art windows, or individuals considering memorials, will find it to their advantage to consult The Congregational Church Building Society which has several very fine windows of various sizes available at prices far below those ruling under present conditions. Write Treasurer Charles H. Baker, 287 Fourth Avenue, New York City.

Geneva, Illinois, has just installed a fine new pipe organ to give it a good equipment for its musical service. It was inaugurated by an organ recital.

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Sheboygan, Wisconsin, dedicated in September its fine new house of worship which takes the place of the building which was burned in 1919. The new church is larger and more beautiful than the former house and is modern in its equipment.

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The church in Bloomer, Wisconsin, prospering in other ways, recently took in hand the renovation of its house of worship. They have put on a new roof, installed a new heating plant, and established a better lighting system. Wishing to realize the ideal of "strength and beauty in the sanctuary" they have frescoed the interior with artistic taste.

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The Methodists in Chicago are proposing to erect a great twenty-story building on the site of the First Methodist Church in the heart of the city, corner of Clark and Washington Streets. They have occupied that situation since 1834. They plan to have an auditorium seating 3,000 people, with suitable rooms for social, educational and recreational purposes. The Sunday School Board, Epworth League, and other church offices will be found there. Business enterprises and offices will occupy much of the building. This is the courageous way this great denomination is tackling the city problem. No retreat to the suburbs for them!

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CHURCH BUILDING IN 1622

SIXTEEN years after the Pilgrim church was organized at Scrooby it built its first "meeting-house" at Plymouth. It had not disturbed them that their worship must be conducted in a dwelling-house rather than a stately sanctuary especially designed for religious service. Did not the New Testament speak of "the church in the house of Nymphas" and others? Did not Paul preach in "his own hired house," and did not the followers of Christ find a place for devout worship in the catacombs?

The old manor house at Scrooby, then, where William Brewster lived, suited them better as a place of worship than the beautiful Lincoln Cathedral not far away, or the noble and splendid parish church of Boston nearby. In Leyden they worshiped for nine years in the house of their pastor, Rev. John Robinson. This was a large building purchased by him and three others, and was used both as his residence and the meeting place of the church. It was near the "Peters-church," just across the street from the "clock-house" or campanile of that noble edifice. After their pilgrimage to Plymouth, and their arrival on "New England's rock-bound coast," the first building to be erected was the "common house" for the general use of the little community of one hundred and two people. This was on Leyden Street as it came to be called, and on this street were built the houses for the nineteen families into which the colony was divided, unattached persons being assigned to one of these. In this "common house" services were conducted by Elder Brewster.

The rigors of that first winter, in which half of their number died, the struggle to live amid such great privations and the effort to complete their homes and get thoroughly established in the infant colony prevented their building a separate meeting-house in 1621.

In the summer of 1622 came the opportunity to erect this house of worship.

Their primary purpose, however, was to build a fort to defend them against the threatening perils of the Indians. Despite the efforts of the Pilgrims to conciliate the various tribes around them, and to live on friendly terms with them, the danger of attack was increasing. These nomads of the forest had discovered how few the Englishmen were, and some of the more savage spirits were for exterminating them. Many of these tribes hated each other, but they hated worse the advance guard of civilization. There was danger that the little settlement would be wiped out.

A stockade had been built around the village, for protection, but something more was needed. A hill rose back of the settlement to a height of one hundred and eighty-five feet (now known as Burial Hill.) On its summit they resolved to build a fort, and surmount it with cannon, whose thunder should give the Indians pause, and whose bolts crashing through the forest should keep them at a safe distance. At the same time this new structure was to be their spiritual arsenal, where each Sunday they might arm themselves with weapons against the enemies of the soul.

Everybody turned aside from other tasks to put through this new work. All were enlisted, "some to fell timber, some to saw, some to rive, some to carry." It was to be a plain building, for they were plain people. It was to be a strong building, for it was their castle of defence. They cared little for the graces of architecture, but much for that which would protect them and their children against deadly foes of both body and soul.

Bradford's History "of Plymouth Plantation" gives a brief but touching account of it, as follows:

"This somer they builte a fort with good timber, both strong and comly, which was of good defence, made with a flate rofe and batilments, on which their ordnance were mounted, and where they kept constant watch, accordingly for that use. It was a great worke for them in this weakness and time of wants; but yē deanger of ye time required it, and both ye continuall rumors of ye fears from ye Indians hear, espetially ye Narigansets, and also ye hearing of that great massacre in Virginia, made all hands willing to despatch the same."

A visitor from New Amsterdam in 1627 thus describes this citadel-temple:

"Upon the hill, they have a large square house, with a flat roof made of thick sawn planks, stayed with oak beams; upon the top of which they have six cannons, which shoot iron balls of four or five pounds, and command the surrounding country. The lower part they use for their church."

The Pilgrim church occupied this meeting-house on the hill for many years. Plymouth colony grew slowly. For the first ten years it numbered hardly more than three hundred people. After the Puritan migration from which sprang Salem, Boston and other places it grew more rapidly till there were about three thousand in the colony.

We do not build after this fashion in our day. We are glad to have our churches beautiful as well as useful. We do not cannonade physical foes from the roof, but giant wrongs from the pulpit. But we honor the heroic pioneers who built this church in the wilderness as a witness to their loyalty to God, their love of truth and righteousness, and their ideal of a free church in a free state.

This hill was their Mt. Zion. This rough-hewn building was the temple where God made his glory manifest. On each Lord's day every person in the community was expected to attend its services. Young and old were to come. At the ap-

pointed hour a summons was sounded by conch shell or drum, and from the simple homes on Leyden Street came fathers, mothers and children, the men with firelocks on their shoulders, and they marched up "The Mount" to worship God. At the end of the procession walked Gov. Bradford, Elder Brewster and Captain Myles Standish. It was a goodly company. When all were assembled in the meeting-house, Elder Brewster conducted the service, expounding the Scripture and preaching the sermon. He was not an ordained minister, pastor Robinson, who remained in Holland still being considered as their pastor. He did not administer the sacraments. But his position as "Elder" entitled him to lead their worship and give the message. He was a man of unusual ability and sincere piety. This little sanctuary was for that little group a place of comfort and spiritual refreshment.

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THE PILGRIM FAITH AND WORSHIP AND THEIR DEVELOPMENT

By Secretary Charles H. Richards

WHEN we look at the old fortress-church, built of logs and with its roof bristling with cannon, which the Pilgrims built in 1622 and kept till 1648, we wonder how they worshiped in it and what they preached. This month commemorates their arrival at Plymouth three hundred years ago, and it is a good time to consider the question.

We know quite well how they worshiped. They had reacted violently from the rituals and ceremonies of the state church. They wished to have an apostolic simplicity and sincerity in their worship. They refused liturgical aids and made direct approach unto God with spontaneous utterance.

Their service of worship was therefore severely simple. The meeting was opened with prayer. The Scripture was read and explained, for "dumb reading," or reading without comment, was regarded as an approach to Popery. A psalm was then "lined off" in couplets by the minister and sung to one of the ten tunes then used. Then the pastor or leader preached for an hour or more; Judge Sewall at one time, being afraid to look at the hour glass, unwittingly held on for two hours and a half. The sermon was followed by another prayer and the benediction. The Rev. John Howe was accustomed on fast days to have a recess at this point for a quarter of an hour, and then continue with other prayers and another sermon until four o'clock.

This would not be an attractive order of service to us, and it was doubtless wearisome to many at that time; but it was sturdy, sincere, and devout. That they were ready to improve it is shown by the fact that while in New Amsterdam the service began at eight o'clock and lasted till twelve, in New England it began at nine o'clock.

The service of song was exceedingly uncouth and inadequate. But so it was also in the Anglican church of that day. Thomas Fuller in the seventeenth century said that in that church "the piety of the hymns was better than the poetry," and nearly a century later John Wesley called it "scandalous doggerel." An Anglican churchman referred to it as a "scandalous mode of psalmody." It is not strange then, that the worship-song of the early Congregationalists should be on the same level with that of the Church which they left.

It was Isaac Watts, the versatile and eloquent Congregationalist

preacher in London, who turned the tide toward better things. Early in the eighteenth century he began pouring out those noble and beautiful hymns which transformed the usage of the church universal. He well deserves the plaudit given by Lord Selborne in the "Encyclopedia Britannica" who says, "English Independents have a just claim, as represented by Isaac Watts, to be considered as the real founders of modern English hymnody." It is a far cry from Watts to Washington Gladden, but the interval is illumined by the names of Doddridge, and Conder, and Kelly, and Binney and Lynch, and Edward Perronet, and Timothy Dwight, and Ray Palmer, and Harriet Beecher Stowe, and a hundred others whose stirring and beautiful hymns enrich our modern manuals of worship.

The music of those early years was as barbaric as the words. Only a few traditional tunes were sung by note, and these became hopelessly corrupted. As in 1713 the Brattle Street Church in Boston refused to accept an organ presented by its founder and leading worshiper lest it should lure them back to Popery, so also any proposal to sing in church anything save these few tunes which they knew by note, awakened violent opposition. But in 1714 Rev. John Tufts of West Newton published a little tract in favor of singing by note, and containing twenty-eight tunes. The plan grew in favor, and eleven editions of the little book were published. Church choirs began to be organized to take the place of "deaconing" the psalm. William Billings of Boston, an intimate friend of Samuel Adams who often sat beside him in the choir, gave a great impetus to the church music of his day. While not a trained musician, he had a vivid sense of melody and rhythm, and his religious fugues had a great popularity in the churches of his day, and in the Revolutionary army. The one man in America, however, who did for church music what Watts had done for its hymns was Lowell Mason, who in his life of four-score years wrought such a transformation in the service of song in this country that he is rightly called "the father of American Church music." Many others since his day have carried forward his work to steadily increasing excellence.

What did they preach in that old Fortress church? Doubtless their sermons would seem as strange to our modern ears as their songs. They were people of tremendous convictions. Their faith was as dear to them as their freedom. Indeed, it was for their faith that they made the great adventure of founding in the wilderness a new order of things.

They believed that the Bible was the greatest book in the world, and that from it they could learn the will of God. They had an intense belief in God, and in man's responsibility to him. They recognized a moral order in the universe as the expression of the divine will and were sure that the only way of safety was in conforming the life to it. They rejoiced in Jesus Christ as Saviour and Lord, and would call no one else Master. Their ethical standards were of the highest because they were based on the words of Christ and of those who were inspired by the Spirit of God.

Of course we now recognize error in some of their particular beliefs. Some of their interpretations were mistaken and some of their deductions were incorrect. But they grasped the great fundamental truths and the world owes them an immense debt for their undaunted loyalty to them.

We have have been able to correct many of their mistakes because of greater light, but it is interesting to note their own expectation that sometime there would be a better and broader understanding

of religious truth than they themselves possessed.

John Robinson, pastor of the church in Scrooby and Leyden which came to Plymouth in 1620, had a premonition of such a development in religious thought. He was a profound thinker and writer, of whom Motley says, "for loftiness of spirit and breadth of vision he stands unparalleled." He had a culture and intellectual power, a learning and clarity of vision, an insight and foresight, rarely to be found in a great theological champion. He charged the Pilgrims in his farewell address before they left Leyden for America to keep an open mind, for he "was very confident the Lord had more truth and light to break forth out of his holy Word." That opened wide the door for progress in religious thought.

The Pilgrim faith has gone on expanding and improving from that day to this. Eleven Congregationalists, or "Independents," were members of the Westminster Assembly, which, at the summons of the Long Parliament, sat from 1643 to 1652, and after long discussion framed the Westminster "Confession of Faith." This was a great advance over preceding creedal statements, though we see much in it now requiring modification. Among the hundred and twenty-one English ministers (many of them in Episcopal orders, though of Puritan tendencies), and five Scotch Commissioners, and thirty lay members, the little group of Independents was but a small minority, but exceedingly influential. They held and taught the Pilgrim Faith.

There was Thomas Goodwin, a leading London preacher, a Cambridge graduate, and later president of Magdalen College in Oxford, who was called the "Patriarch and Atlas of Independency."

There was Philip Nye, "a skilful debater and adroit man of business"; and Jeremiah Burroughs, gentle of spirit but firm as adamant; and William Bridge and Sidrach Simpson.

Among the lay members were Lord Saye and Sele; and Sir Harry Vane, who had returned from America after having been Governor of Massachusetts. They were for the most part Calvinistic in doctrine, but plead eloquently for toleration.

They were ably supported by such men outside of the Assembly as Henry Burton, John Goodwin (Cromwell's friend and chaplain), Roger Williams (then a Baptist, but still an Independent who had returned to London to publish a book on this very theme of "Toleration"); and last, but above all, John Milton, whose "Liberty of Prophesying" was a classic in the cause of liberty.

It was too early for the full acceptance of such views, however; for, as Dr. Fairbairn remarks, to many persons of that day, "toleration was the very man of sin; but to the Independents it was the very condition of continued existence."

Among the great Independent preachers of that day were John Howe, friend of Cromwell and his private chaplain; and John Owen, who was a student at Oxford when he was twelve years of age, and an Independent preacher in London at thirty, who gave the sermon before Parliament the day after Charles the First was executed and later became Dean of Christ Church at Oxford. They were matched on this side of the sea by such great religious leaders as John Cotton, Thomas Hooker, John Davenport, the Mathers (father, son and grandson), and others.

At the beginning of the eighteenth century, Isaac Watts was the most eminent and popular preacher in England, ranking as a philosopher with John Locke, who, as Sir James Mackintosh says, learned from Independent ministers "those principles of liberty which they were the

first to disclose to the world." Of nearly equal influence over the religious thought of his day was Philip Doddridge, who was to Watts what Melanchthon was to Luther.

Contemporary with them on this side the sea in the eighteenth century was a young man who came to be recognized as one of the keenest and strongest intellects the English-speaking world has ever known, Jonathan Edwards. His power of metaphysical thought and subtle analysis, his dialectic skill, matched by a remarkable imagination and an ardent piety, gave him extraordinary power in both hemispheres. His works continued to be published for more than a hundred years after his death, guiding and kindling the religious thought of the age till late in the nineteenth century. Plato and Paul seemed blended in his remarkable personality. His system was modified by Bellamy and Hopkins and Dwight and N. W. Taylor and Emmons and E. A. Park, but he laid deep and strong the foundations of what came to be known as the "New England Theology", which was a great advance over the creedal statement adopted at Westminster.

It was incomplete, however, and Horace Bushnell appeared about the middle of the nineteenth century to supply some missing elements in theological thought, and to correct some misinterpretations of Scripture. A man of extraordinary force and originality, with the clear vision of a seer and the temperament of a poet, his "moral influence theory" of the atonement, his recognition of "nature and the supernatural" as identical, being only different expressions of the same divine power, and his emancipation from mere traditional phrases and dogmas, molded and mellowed the conceptions of all who came after him.

A little later the new knowledge of the world brought other revolutionary changes in thought. The recognition of a reign of law; the discovery that God's method of procedure in creation was that of developing higher forms of life from lower; the perception of the solidarity of the Universe, so that the forces and laws and elements we see operating here are the same in the whole vast system—these and other features of the new knowledge compelled a restatement of religious truth so that they should be in harmony with what men know. The modern Pilgrim faith welcomed Science as an ally, and accepted the proved results of her investigations. Its representatives have led in making such readjustments of belief as preserve the essential truth of the Christian faith while changing their statement so as to accord with God's other revelation in the book of Nature. Beecher and Bradford, Bascom and Fairbairn, Dale and Gladden, and other leaders of thought who are still living, have been mightily influential in this transition of religious thought.

The greatness of the contribution the descendants of the Pilgrims have made to religious thought is made manifest by a comparison of their statements of faith put forth within the last half century with the creeds of a former age. The "Burial Hill Confession" adopted by the National Council in 1865 while standing by the graves of the Pilgrim Fathers in Plymouth, marked a great advance over the creeds adopted at the Savoy or Westminster. The "Creed of 1883" put forth by a large committee appointed by the National Council, took a new step forward in giving a more careful and comprehensive statement of "the beliefs commonly held among us." Latest of all, the statement of belief unanimously adopted by the National Council in Kansas City in 1913 has been hailed as a model of its kind, setting forth the simple essentials of Christian belief with a breadth, a brevity, and a completeness rarely found.

INCREASING THE PASTOR'S SALARY

OUR ministers ought to be better paid. It i a sin and a scandal to keep them on starvation salaries. A third of our ministers are struggling to support their families on less than $1,000 a year. In these days of the high

SAN ANTONIO, TEXAS, CONGREGATIONAL PARSONAGE

cost of living the experts tell us that it requires over $2,000 a year to shelter and feed a family. Scores of our ministers are leaving the ministry and going into other lines of work because the churches do not give them a living wage. The Church Extension plan for every minister is $1.500 and a parsonage.

Ministers wives are the most capable financiers in the world, but they ought not to be asked to run a household in these days on anything less than this.

The Church Building Society is trying to do its part to make this ideal a reality by assisting the churches to give every pastor a good home. Every two weeks we help to complete a parsonage and are well started on another.

In the last five years this Society has helped to complete one hundred and forty-four parsonages putting into them $136,985. This has been done by our parsonage loans which supplement what the churches themselves pay.

Into these same buildings the churches have put more than $250,000, an average of a little more than $1,730 each. At present rate of rentals this means an addition to the pastor's salary of from $300 to $900 a year according to the location. If the average rental is $500 this would mean that in the last five years we have helped to add $72,000 to the salaries of pastors.

What about your church? If it is not already on the honor list, giving the pastor a good living salary, why not increase his salary by giving him a good parsonage to live in?

Donors to our Parsonage Loan Fund may rejoice in the thought that they are really adding to the pastor's salary of every minister whom they help to shelter. Every gift of $500 or $5,000 to this Fund pushes up the stipend toward comfort.

SIOUX CITY, IA., RIVERSIDE PARSONAGE.

THE CONGREGATIONAL EDUCATION SOCIETY

"That best academy, a mother's knee."

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The task of training children in religion belongs primarily to parents. The church has established the church school to assist the parents in their task. Family religion must come first. Only upon family religion can the church school build.

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The hope of the leadership of our churches lies primarily in the home, in sons and daughters consecrated from birth to service in the Kingdom.

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The church owes it to the community to maintain such methods of Christian education as may crown and complete the necessarily partial work, of the public schools.

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The entire program of religious education for churches and community must be so shaped as to awaken the growing child to the significance of all his social relationships and to train him for the prompt discharge of his responsibilities as a member of a Christian society.

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The increasing emphasis upon Religious Education has developed a relatively new profession. The Director of Religious Education heads up the work of the church school and organizes all the kindred educational agencies of the local church.

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The Commissioner of Education for the United States has asked that the week Dec. 5-11 be set apart as "school week." "That on Sunday, Dec. 5, ministers should use one or more church services for emphasizing the importance of education, and urge upon young people the importance of taking advantage of all possible opportunities for increase of knowledge, and the perfecting of their training."

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The need of the hour in our churches is an educational program to promote the great missionary enterprise. Pastors, teachers and all church leaders will welcome the new handbook prepared by Rev. H. W. Gates. This brief, practical manual will be of great assistance in starting and carrying forward such a program. It suggests a fivefold aim of missionary education, and outlines a campaign of organization, followed by methods of promoting such work in the local church among its varied constituency. The price of the manual is 10 cents.

THE OLD SUNDAY SCHOOL AND THE NEW CHURCH SCHOOL

By Mrs. Millacent Palmer Yarrow

THE old Sunday School need not be described. We who read THE AMERICAN MISSIONARY need only close our eyes and we are there again—the big boys are calling loudly for "Number 100—Number 100" while we little ones wish they would sing **our** favorites which we are never quick enough or loud enough to bring to the ear of the superintendent who has asked "What shall we sing?" Or, we are hearing the story of the Red Sea crossing or Daniel in the Lion's Den. The old lesson lists prove that we studied also Solomon's wisdom and Paul's philosophy—you can't prove it by us, however, for there's only a blank in our memory where the blank in our understanding came.

We were not well graded and our lesson material was often not well suited to our needs but we loved the school and some of us cling to it still, uniform lessons, full school assembly and all.

And the new church school need not be described. The air is full of it. Knowing the child, fitting the service of worship and material of instruction to the age and development of the child, training the teachers, providing suitable plant and equipment, caring for the expressional side of religious nurture and the relation of it all to the church—all this is the subject of writing and speaking constantly coming to our attention.

The church is well convinced that the teachers of our children for the five days of the week, upon whose training the Commonwealth has for many generations lavished time, talent and money beyond estimating, have not made a mistake in their broad deduction that children must be graded for instruction.

We have the primary union very largely to thank for the church's coming to understand this. The primary teachers practically went on strike and said they would not teach all the distinctly grown-up parts of the Bible to the babies, that the material to be used must be suited to their ages. And when the thin edge of the wedge entered it was only a matter of time until the same fact was recognized for all the grades. I was going to say for all the grades for all schools but right there is the reason for taking this page for a discussion of the old Sunday School and the new church school. Though we are convinced in general that all the children must meet in graded classes and use graded materials under trained teachers, yet it remains a fact that not nearly all of the schools are thoroughly graded, use suitable material or are taught by teachers who have shared such training as has been put within the reach of all.

As a denomination we went early into the task of preparing suitable lesson material and need feel no shame for the part we have taken in the development of such material. Nevertheless, I believe it would be a mistake were we to refer to such a fact as this in these pages and leave unnoted the fact that we have made less progress in bringing about the adoption and intelligent teaching of this material than have some of our less democratic sister churches.

Probably everyone who reads these pages is associated in some way with a church school; teacher or pupil, parent or patron.

If we then, who read this, will discover that next step which our church school should take and will devote ourselves to its accomplishment *until it is accomplished*, there will follow a large advance for the schools of the Congregational order in the next year or years.

A SUNSHINY ROOM FOR THE PRIMARY DEPARTMENT.

A teacher was absent one Sunday —there was no one to substitute. The logical decision in the mind of the superintendent was to send the class home. The superintendent never knew that timidly, yet full of glowing anticipation, had come into that class for the first time a sensitive seven year old who that week had broken-heartedly left the only home his few years had ever known —had "moved" with his family, had found everything new and strange and had looked forward to Sunday to bring him to the beautiful church where he had in his heart felt he would find the comforting he craved. The superintendent and the absent teacher never knew that a little seven year old trudged away that Sunday morning **never** again to feel the same confident love for "Sunday School."

Every absence from class, every lesson inadquately taught, every second of disorderliness shared in or even witnessed in the church school, every falling short of what a school of religion should be and give must be reckoned with for soul scarring.

Is our school disorderly?

Is it only partially graded?

Is it not as far departmentalized as its size warrants?

Is our plant inadequate, unsanitary or illy equipped?

Is there incompetent teaching or superintendence?

Are there many children outside of our school for whom it should be responsible?

1. If there is disorder it is not a thing to be attacked directly. In solving some of the other problems we shall find our problem of disorder disappearing. But for worthy work with children and young people for their religious nurture, this problem must be solved.

2. There is no use putting off the day of grading a church school. It is sometimes a serious undertaking involving some sacrifices, but it is so well established now as the right way that we only waste time and unquestionably throw away part of our precious opportunity with youth so long as we fail to take this step.

3. If we study carefully the characteristics and interests of children and youth in the various periods of their development, we shall find convincing evidence, of which our own experience may be depended upon to furnish almost immediate proof, that little children before they go to school cannot to the best advantage be placed with any others for any part of their church school hour, that children in the first two or three years of their day school life have interests of their own and need a method in worship, instruction and expression peculiar to themselves, that the "Junior" child from about nine to the beginning of adol-

escence is disorderly and unnurtured in a worship service suited to children younger than himself or to the peculiar needs of adolescence, and that the adolescent should plan his own worship service, often conduct it, be taught through an approach much like that which meets him in the high school and express himself through a social life which becomes dampened and unnatural when grouping him regularly with the younger children. Also where the numbers warrant their separation we shall find it well worth our while to allow the interests of the younger adolescents, 12-14, to dominate one group while those of the middle adolescents, 15-17, dominate another, leaving the young people, 18 and over, to express their own interests in their own way. All this means that it is far more important than most of us have recognized to completely departmentalize the school.

But this again requires—

4. The suitable and well-equipped plant. Our church buildings have been prepared for the old Sunday School and present numberless problems for those interested in the new church school. The first step we should take is to recognize the deficiency of a plant which does not furnish suitable assembly rooms for the worship-service of all the departments that should be organized, and suitably equipped classrooms for every class above the primary grade. The next thing is to see what is the nearest approach within the possibility of our church. Some churches are wisely rolling up now the fund for a building when, as we hope, conditions shall make building a more possible undertaking, some are employing screens and curtains or renting a near-by building.

5. Have we teacher training classes for our promising youth in preparation for later teaching and for our teachers now in the harness that we may make their work stronger? Are we seeing to it that nearby community schools for teacher training are benefiting our teachers as much as possible? If our school is a great organization really requiring the full service of a trained worker, have we awakened to this fact and are we on the list of churches employing a director of religious education? Are all departments superintended with the efficiency we should expect even in a minor office in business? Is teaching receiving real supervision?

6. And when all these questions have been satisfactorily answered for our school the question of reaching the children outside will in all probability have solved itself.

Four suggestions may be added as to how each reader of these pages may go about so great a task single handed.

1. We need none of us take up such a task as this single handed. It is our Father's work and he will work with us.

2. *Gain the interest of the church as a whole.*

3. *A teacher training class* needs only one to bring it into existence. In any church where one person feels it necessary the class becomes a realty.

4. *Use outside means.* Avail yourself of possible conventions, summer schools, et cetera. Bring back some one purpose clearly understood which you may carry through. Claim the interest of the state religious education committee. Call upon the field secretary for a set-up visit that he may survey the school, have conference with the officers and teachers, help to relate the work adequately to the church itself through a religious education committee and church budgeting.

One said "I was thirsty and ye gave me no drink." He stands in the guise of the untaught child in our midst waiting for us to put the chalice to His lips bearing the water of life. He is born again in many a home at this Christmas time and we must not drive Him away from the heart He would live in.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

OUR MISSION SUNDAY SCHOOLS

THE establishing of mission Sunday Schools is a rapidly growing feature of the work of the Sunday School Society. And it is natural that this should be the case, as with increased resources both in workers and funds, the opportunity has become correspondingly greater for extending the activities in all branches of service. We have thought that it would be of interest to our readers to know of the conditions under which this phase of our work is carried on, and to know also of the people with whom we work. The following are extracts from a few of the reports sent in by our field men, describing the founding of new schools on the frontier, and we believe our readers will find them of interest.

The first, from the Northwest, tells the story of a new field in the prairie country of Idaho. Seven years ago the entire region around this school was a sage brush desert, but now, with the advent of the irrigation ditch, it has become a thriving community, shipping out, during one year alone, one hundred carloads of potatoes, and raising besides, some hundred thousand tons of alfalfa and wheat. Land recently valuable only for holding the world together is now selling for two hundred and fifty dollars per acre. Such results, however, have only been obtained by the hardest of physical labor by men who have levelled and dragged, and watched over the land faithfully for months at a time, spade in hand. By the third year there is a small crop of alfalfa, by the fifth a well-paying one, and enough money is realized the seventh year to pay for all initial cost and work.

In such a country a church was organized some fifteen months ago, but the town grew up only three miles away and the people wanted to move the church from the schoolhouse to the town, and thus the name of the church was changed and lots were bought for a building. Then the new Sunday School was born, and will hold sessions in one of the four rooms of the brick schoolhouse built where there was only sage brush in 1913, but where there now stands an incorporated town. There are at this time three other religious organizations in this vicinity, although there was only the Mormon when we entered the field. Within two years, with the right leadership, we should have both a church and school of considerably over a hundred members in a village of six or seven hundred people, with one thousand more within a five-mile limit. At the opening of the school, a list of sixty-seven persons, all heads of families, none of whom were connected with other churches, was given to the organizer with a view to inviting them to the school and church service the following Sunday. The school organized with a membership of fifty.

A second school, which was organized with a membership of forty-four, lies almost on the southern border of South Dakota. The country has been partially settled for about ten years, but as there is no railroad within thirty miles, a little inland town has sprung up. It is a country rich in possibilities, and the people, who are of a fine class, are now beginning to come into their own, after hard times in getting started. In the

ON THE FRONTIER—A FEW OF THIS YEAR'S MISSION SUNDAY SCHOOLS.

past they have depended for pastoral services upon a minister living 33 miles away who could come to them only twice a month and then only for a hurried session. During the summer a student pastor organized a school and carried it on very effectively. The field is large and the possibilities for more schools in this region most encouraging. Here is a wonderful opportunity for Christian service.

A third school, and one from which a church will undoubtedly grow, is located in the Powder River district in Montana. Our missionary journeyed to a certain little town in the missionary car for the first time on a Thursday evening, met the teacher of the little district school, called again the following day, and arranged for a meeting on Sunday morning. He then made appointment through the children to call for several families who had no conveyance, appointed one as pilot to take them out to those places, came out Sunday morning an hour and a half before meeting time, and with the pilot went out four times and brought a load each time. After preaching services the school was organized. The people responded in fine spirit and the expectations are great for an excellent little school. With a pastor in charge of this larger parish, this and other schools can be well cared for.

♣ ♣ ♣

A NEW WORK MADE POSSIBLE BY WORLD MOVEMENT FUNDS

THE Treasurer of The Congregational World Movement sent to the Sunday School Extension Society during the month of October, an appropriation large enough to enable the Society to commission Rev. J. F. Owens, Oriskany Falls, New York, as Field Worker for Alabama and Georgia for a period of one year. While this will not quite pay the entire salary and expenses, it will, with certain contributions that will come to us through Mr. Owens' services, be sufficient to meet the financial needs for a full twelve months. Mr. Owens will be located at Thorsby, Alabama, and be on the staff of the Thorsby Larger Parish, which includes the Thorsby Church and Academy work and all outlying territory within a radius of about forty miles of the village. The first service to be rendered by Mr. Owens will be the organization of Sunday School work in this entire territory. When this is accomplished, the various organizations will be transferred to one or more home missionary pastors, and Mr. Owens will then take hold of another section of Alabama or Georgia and do a similar work. The service to be rendered will be that of a distinctly pioneer character, going into places where Sunday School work does not exist. One special feature of the work to be accomplished in connection with the Thorsby Larger Parish will be that of interesting the parents of young people in sending them to the Academy and thereby not only bring the Christian touch into the homes, but help to establish educational ideals.

♣ ♣ ♣

WANTED—TEN MISSIONARY CARS FOR IMMEDIATE USE

FOR use in the mountains; on the prairie, that land of illimitable distances; in lumber and mining regions, and among larger parishes in rural communities.

As you have given generously of money and encouragement in the past, come to our aid now. The call is urgent and insistent, and the reward well worth the sacrifice.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

SEVERAL REASONS FOR THE CHRISTMAS FUND

WHO can read these extracts from the letters of those whose names are written high in the Roll of Honor of the Board of Ministerial Relief and doubt the value of its ministry?

Who can read these extracts without desiring to have a part in extending comfort and help to these old Soldiers of the Cross?

In what season of the year can we do this with such tenderness and beauty as in that which celebrates the coming of Christ to redeem the world and whose glad message these faithful souls have been proclaiming through the years that are past?

As they linger in the last days before they are called to be forever with the Lord, let us renew the ministry of good cheer, in the name of the Master whom they have served.

Sixteen Reasons

1. "I am so entirely helpless, not being able to move away from my chair, and with greatest difficulty to feed myself, make the days long and uneventful." Age 88.

2. "For the past nine months my expenses have been unusually heavy, and but for this help I do not know what would have become of me in these strenuous times. Following my surgical operation, I was confined to my bed perfectly helpless. It costs something to be sick." Age 76.

3. "I have grown more helpless from rheumatism and old age combined, I am in my 80th year and am compelled to have extra care."

4. "It is hard to keep the tears from coming when I think of the loved one gone. I am without home, am poor and alone. I have no income except that from the Board of Ministerial Relief." Age 62.

5. "The past month has been a time of great trial owing to the suffering of my dear wife with a nervous breakdown and the consequent torturing mental perplexity. It is now four months since she broke down completely." Age 73.

6. "My mother, a widow, 89 years of age, with loss of sight and a perplexed and confused mind at times, requires constant care and attention both day and night. Thus far, through the kindness of the Board of Ministerial Relief, we have been able to keep my mother shielded in the privacy of her own home."

7. "The life is lengthening out for me wonderfully, and I am hard on towards 80. I live in these days for whatever good I can do to anybody, anywhere, with tongue, or pen, or purse. It seems to me I never knew so many people in perplexity and trouble, and never saw the world so lost in money-making, pleasure-seeking, and sin."

8. "It is such a wonderful thing to feel that in the time of distress and trial, such as we have been just now experiencing, that we have kind friends to lean on that will see us through the very best they can. I am not able to see the features of my friends,but I can see the outline of their form. I am trying so hard to get strong so I can wait upon myself."

9. "My wife and I have passed our 79th and 80th birthdays and our 53rd wedding anniversary. Of

course we are past the line of activity and work, but the Society's check brings us many things in the way of our living that we could not do without. 'He careth for us.' "

10. "To write a threadbare story of pressing needs is the sort of a letter against which my nature rebels, yet I must say that we are in need of wood and winter underflannel. I might go on with the catalogue but it is too hard to write it. What would we do if it were not for the very timely aid your Board renders? My legs refuse to bear my weight. I spend all my time either in a wheel-chair or on a bed."

11. "We are four in the family and I am in my 69th year. My eyesight is imperfect. I can see dimly at a distance. My whole income at its maximum is sadly insufficient to pay our home expenses."

12. "Failing strength keeps me at home from church most of the time, thus I miss a great comfort and help. The falling leaves tell me that the summer-time will soon be gone and winter supplies must be made ready. This leads me to think with thankfulness of the past aid that has come through your hands, and I shall be very glad if I can have the same in the future." Age 85.

13. "A year ago it took two men to lift me from my bed to the roller-chair. Then later one man was able to help me make the change. Now I do it without assistance. I can swing up on to my feet and stand alone. I can take hold of the chair and shuffle along and let myself down into it. It is far from free and independent walking. I am still saying 'Bless the Lord, O, my soul, and forget not all His benefits." Age 69.

14. "I passed my 84th birthday last month and have remarkable reason to be grateful for the kind Providence which maintains my health and strength. My active ministry is past, beyond earthly renewal. Do not doubt that I appreciate, according to my strength, the kindness of the relief I receive."

15. "Our circumstances have not changed for the better. We are thankful for the help we get from the Ministerial Relief Fund, and do not know what we could do to get along in life without it." Age 75.

16. "I was able to preach last Sunday. My subject was 'A Son of God'. By the blessing of God I am in fairly good health. I try to do some service for the Master and am very grateful to your Society." Age 93.

We could multiply these reasons by quotations from very many more letters, but surely these are sufficient. No writer of these letters dreamed that they would be used in this way. These dear people do not plead for themselves. It is our joy to present their claim to all Congregationalists. Every Congregationalist has been put more or less under obligation to the ministers of Christ, who have brought to them the message of life and hope, who have ministered to them in the religious experience of life, in baptism, in the Communion, in the gospel story, in the work of God. How many of these ministers have been with us at the wedding altar, at the baptismal font, at the open grave? Let us all join together in sending to them the greetings of the festival season when we can unite with them and with the angels in that divine psalm "Peace on earth and good will to men."

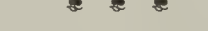
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
375 LEXINGTON AVENUE. NEW YORK CITY

B. H. Fancher, *Treas.* Rev. Henry A. Stimson, D.D., *Pres.* Rev. Wm. A. Rice, D.D., *Secy.*

WHAT WILL BECOME OF THE MISTRESS OF THE MANSE?

THIS letter was written on October 21, 1920. Before our reply could reach the writer, his reminder that he was "not far from the crossing," found fulfillment in sudden death. The Board will at once extend its helpful hand to the "Mistress of the Manse," now left a widow.

"It looks very much as if we had come to the parting of the ways. In a few days I shall reach my 76th year of age. On the 7th of April next, I will have been an ordained minister in the Congregational Church for fifty years. In all these years I have never been out of the harness for a single hour. For more than ten years of the time I was an evangelist, and during that period received only a single collection for my services in each series of meetings, usually getting from six to seven hundred dollars a year, out of which I paid my traveling expenses and hotel bills when on the road. I never sought places where rewards would be large or where collections would be anywhere near what an ordinary country church would be likely to pay its pastor. We have had three children. One has been given to foreign missionary work. A son is still in the army where he enlisted when the war broke out. The youngest is a bank clerk working his way toward a better salary. The sons have their own families to look after and provide for. During the past three months several reminders that I was perhaps not far from the "crossing" have come to me, and I am wondering what will become of the "Mistress of the Manse" when I'm gone. I seemed to be too far along to get in on the Memorial Fund, although we have always taken up our offerings for Ministerial Relief and also for the Memorial Fund as well. I am not worrying, nor, I hope, over anxious, and yet, knowing my work as you may know it, could you give any hope that in some way, if I am entirely disabled early in the next year, that we could receive some small help from the Ministerial Relief Society? It would be a comfort to feel that, little as we have done for the denomination, even that little is not unappreciated. If in some sense it could be looked upon as a "pension for old age" from the churches because of what we have tried to do for them, it would seem perhaps less like charity and yet I have not the slightest objection to Christian charity."



COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Ten Months, Ending October 31, 1920

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919....	14,289.85	2,289.52	2,010.30	1,664.10	8,150.50	2,023.64	57,442.48	87.870.39
1920....	15,497.85	796.35	1,913.23	3,240.37	6,251.02	2,381.71	53,179.90	83,260.43
Increase	1,208.00	.....	.....	1,576.27	.....	358.07	.....	.....
Decrease	.....	1,493.17	97.07	.....	1,899.48	.....	4,262.58	4,609.96

Note—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the Ten Months ending October 30, 1920.....$13,802.39

Note—Receipts from Cong'l World Movement Emergency campaign.....$16,291.23

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

A PERSONAL LETTER

Plainfield, New Jersey.

My dear Florence:

There! The last stocking is mended, and put away! I have been waiting weeks to find time to write you of that splendid meeting, in wonderful old Hartford, of The Woman's Home Missionary Federation, on October fourteenth and fifteenth. If you had not gone out to California to live, we would have been there together; so, you see, though tardy, I am keeping my promise to write you of this Conference in the East. By the way, you may return the compliment next year when *both* the National Council and the Federation meet in Los Angeles!

Thursday morning when we left New York it was close and humid, and before the day was over the thermometer registered eighty-two; nevertheless, six of us from Jersey and many more from New York embarked with high hopes and great enthusiasm, gathering to ourselves en route, till, by the time we reached Hartford, we were a "goodly company."

It was like *going home at Thanksgiving*—such a host of old friends (that you'd never met before) were at the station to greet you and whisk you around to Center Church House in all-capital-letters-size CARS—where everybody did something for your comfort, and continued to do it till you were safely on your way back. Really, they didn't give me a single chance to play my game of a stranger-in-a-strange-land, and I was a little peeved!

It made one feel real "Mayflower" like and quite three hundred years old—(imagine blooming that long!) to be in this historical old city settled by the Dutch way back in 1633. Remember the feuds we used to have in our girlhood as to whether the Charter Oak was the name of a certain species? I had the nature thrill this time, too, of seeing the largest elm in the U. S. A., out at Hartford's side door in Wethersfield. Oh! I could write reams about the quaintness of that place, and the colonial joys of Hartford—something of its modernity, too, *if I had to.*

As to this Fifteenth Annual Meeting, Florence, it was the most forward-looking I have ever attended. One just lost her breath, jumping from one Big Realization to another Huge Vision.

Witness the burning of that Schauffler Mortgage, which meant that the Administration Building is in use, *and paid for,* and the endowment fund "over the top!" But those flames showed all too clearly that we must rest only for a space, and then press on to the achieving of *the Ultimate Schauffler.*

Then, just as we were settling back with a long sigh of contentment, as the last flame flickered and went out, along came the *Congregational World Movement*! I haven't the time to *write* you all about it, but you'll *hear* all about it, for every woman in every individual church is to be *told.* Women, trained and instructed, are appointed under Regional Directors to visit every local Woman's Auxiliary to explain about this great vision of the church and its immediate urgency. So, be sure to let nothing keep you at home that day—*that's your responsibility.*

The Open Forum gave one a sense

of how shabbily we often do the Kingdom work, and how deficient in organization we are. But the word-picture of the Model Organization left us all determined "to do or die."

Oh, yes! and that Pageant, "America-In-The-Making," lime-lighted our responsibility to all peoples; all races; all kinds and all ages, by way of the stepping-stone of missionary intelligence through missionary study.

And then, I wish you could have heard Dr. Potter's stirring address, at the close of the two days, on "Christian's Patriotism." We left that place—solemn—looking deep within, all thought weaving in and out this theme—"And what do ye more than others?"

Of course, you understand that the President presided, ably assisted by the Secretary, and if those two women haven't pilots' licenses the state of Connecticut ought to be ashamed of itself—for they could guide any ship afloat!

The singing was fine, the devotional services inspiring, while meeting women from all over the country who felt as one about the great things, and were all trying to lift, was heartening and most strengthening.

As our youngsters used to say "The eats were great!" Some day I'll tell you my "Salt" experience in The Muffin Shop—but now, dear, I must say good night—"the wee sma' hours" are here.

Write soon to your friend,

ELIZABETH M. UPDIKE.

TOPIC FOR JANUARY, 1921

The Congregational Home Missionary Society

THE IMPERATIVE TASK IS LAYING CHRISTIAN FOUNDATIONS

Miss Miriam L. Woodberry

New Year's Verse: "Behold I make all things new."

Singing: "My Faith Looks Up to Thee."

Prayer: Almighty God, who in the former time leddest our fathers forth into a wealthy place, and didst set their feet in a large room; give Thy grace we humbly beseech Thee, to us their children, that we may always approve ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with humble industry, sound learning and pure manners. Defend our liberties, preserve our unity; save us from violence, discord and confusion, from pride and arrogancy and evil ways. Fashion into one happy people the multitudes brought hither out of many kindred and tongues. Endue with the spirit of wisdom those whom we entrust in Thy name with authority of Government, to the end that there may be peace at home and that we may keep our place among the peoples of the earth. In the time of our prosperity temper our self-confidence with thankfulness and in the day of trouble suffer not our trust in Thee to fail. All of which we ask for Jesus' sake. Amen. (From Hymns of the United Church.)

Roll Call: Divide the members of the society into four sections, having the first one personate the type of people who need help; the second section, missionaries who are responding to the need by actual service on the field; the third section, those who stay at home but serve in some capacity in the local home church; and the fourth section, those who give time and strength to soliciting the funds, serving on executive committees and planning campaigns that make work effective.

Four short papers aimed to illustrate certain modern situations that challenge the religious life of our country and of our church:

The Pastor's Salary (See "Survey" Pages 11 and 12)

The Itinerant Worker (See "Survey" Pages 21 and 22)

Evangelism (See "Survey" Pages 24 and 25)

The Negro in the North (See "Survey" Page 32)

Singing: "When Wilt Thou Save the People."

Benediction:

God of the strong, God of the weak
Lord of all lands and our own land;
Light of all souls, from Thee we seek
Light of Thy light, strength from Thy hand.
In suffering Thou hast made us one.
In mighty burdens one are we.
Teach us that lowliest duty done
Is highest service unto Thee.

Material for Roll Call from Annual Report of the Cong'l Home Miss. Society. Material for papers from New Survey of the Congregational World Movement. Chapter II, The Church and the Community, and leaflets upon application to the Woman's Dept., C. H. M. S., 287 Fourth Ave., New York.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

PAGEANTS

THE following list of pageants has been prepared in the hope that it may be of service to Union Secretaries and other workers who may be looking for material along this line.

"Lullaby Concert Exercises." A simple exercise for about a dozen little girls, dressed to represent the mothers of various races. Free.

"What Santa Claus Brought to the Parsonage." A short, simple play based on the coming to a home missionary parsonage of a home missionary box. Free.

"America's Welcome." A home mission exercise for children illustrating the coming of children from other lands. Free.

"Our-America-That-Is-To-Be." A demonstration of the work of our various homeland societies. Free.

"Margaret's Dream." A short play based upon the medical work that we are doing in Porto Rico. Free.

"Leaven on Noisy Creek." A short dialogue, illustrating our work among the American Highlanders. Free.

"Aunt Sara's Monologue." Illustrating our Negro work. Free.

"A Visit to Juanito Land." A play for children, illustrating work in New Mexico. Fifteen cents.

"Home Missions Pageant." Effective presentation of the question of Americanization. Five cents each.

"The Court of Brotherhood." A splendid presentation of the work of the American Missionary Association. Requires 152 participants. Twenty-five cents.

"Episodes From The Court of Brotherhood": The Highlander's New Day, The Making of Americans, An Indian Christmas, The Helping Hand in Porto Rico. Easily given and each very effective. Ten cents each, three for twenty-five.

These pageants can be secured from the Federation office. Write the Interchurch World Movement, 45 West 18th Street, New York and ask for their leaflet "Missionary Plays."

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MANUALS OF MISSIONARY EDUCATION

AN excellent series of Manuals of Missionary Education is in process of preparation by the Missionary Education Department of our Congregational Education Society. The first of these is entitled "A Manual of the Principles and Methods of Missionary Education." As its name implies this Manual presents in definite and concrete form the underlying principles of missionary education and also the best methods for securing the best results. Its suggestions are carefully graded and made applicable to all ages and all departments of church life. Its price is ten cents and it may be ordered from the Congregational Education Society, Department of Missionary Education, 14 Beacon Street, Boston, Mass.

To supplement this general Manual there will be issued as rapidly as possible a series of specially graded Manuals for Beginners and Primary, Juniors and Intermediates, Senior and Young People and Adults. Each of these Manuals will treat in detail its own special field, will be practical, constructive and definite and should be widely used. The text of these Manuals has already been prepared and they will be published as rapidly as the printers can do the work.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for October, 1920

The Daniel Hand Educational Fund for Colored People

Income for October from Investments $3,438.80

Current Receipts

EASTERN DISTRICT

MAINE—$343.47.

Bangor: Hammond St. Ch., 32.19. **Biddeford:** Second Ch., C. E. Soc., for Tougaloo College, 10. **Caribou:** Mrs. C. E. H., bbl. goods for Brewer Normal School. **Dennysville:** Ch., 5. **Fryeburg:** Mrs. A. S. B., goods for Brewer Normal School. **Lewiston:** Pine Street Ch., 30. **Orono:** Ch., 15. **Old Orchard:** Mrs. S. C. G., goods for Brewer Normal School. **Otisfield:** Ch., 3.50. **Portland:** St. Lawrence Ch., 45. **Saco:** Miss A. C. J., bbl. goods for Brewer Normal School. **Westbrook:** Ch., 2. **South Bridgeton:** Mrs. F. E. I., goods for Brewer Normal School. "From Churches and Individuals," for Ford auto truck for Brewer Normal School, 200.78.

NEW HAMPSHIRE—$232.19.

Amherst, Ch., 6.66. **Bartlett:** Ch., 5.40. **Concord:** First Ch., 47.82. **Greenland:** Woman's Soc., 5. **Hebron:** Union Ch., 8. **Hinsdale:** Ch., 29.70. **Keene,** First Ch., 37.80. **Portsmouth:** Rogers Mission Circle, 10. **Salisbury:** Ch., 2. **Tilton,** Ch., 52. **Troy:** Ch., 20.25. **Union:** Ch., 7.56.

VERMONT—$1,627.01.

(Donations 213.64; Legacies 1,413.37)

Bradford: Ch., 27.62. **Manchester:** Ch., 91.27. **Norwich:** Ch., 7.75. **St. Johnsbury:** North Ch. 60. **Wells River:** Mrs. J. F. H., for Pleasant Hill Academy, 5 **West Rutland:** Ch., 7. "A Friend in Vermont," 15.

Legacy

North Thetford: Myra B. Pratt, 1,413.37.

MASSACHUSETTS—$8,016.46.

(Donations 3,890.39. Legacies 4,126.07)

Amherst: Second Ch., 20. **Auburndale:** Extra Cent a Day Club, for Tougaloo College, 10; Central C., C. E. Soc., 10. **Ashby:** C. E. Soc., for Ryder Memorial Hospital, 5. **Baldwinville,** Memorial Ch., 11. **Beverly:** Dane Street Ch., 39.60. **Blandford:** First Ch., 14. **Boston:** Union Ch., Primary S. S., for Tougaloo College, 10; H. C. R. T., for Talladega College, 25. **Braintree:** First Ch., 14.25. **Bridgewater:** Central Sq. Ch., 13.74. **Brighton:** Ch., 10.93. **Brookline:** Harvard Ch., 250. **Cambridge:** Pilgrim Ch., 23.45; Mrs. S. H. D., 5; Miss H. E. D., 5; Miss H. G. D., 5, for Chandler Normal School. **Dalton:** W. M. C., for Tougaloo College, 100. **Dennis:** Union Ch., 6. **Dorchester:** Second Ch., 57.60. **East Boston:** Baker Memorial Ch., 4.24. **East Bridgewater:** Union Ch., 19.25. **East Douglas:** Second Ch., 11. **Fall River:** Central Ch., 86.35; Miss. A. H. B., 50; Miss C. L. B., 50. **Feeding Hills:** Ch., 12. **Florence:** Ch., 51. **Framingham:** Grace Ch., 69.52. **Hadley:** First Ch., 13.43. **Haverhill:** Center Ch., 26.84; Riverside Memorial Ch., 12. **Holden:** Ch., 17.33. **Holyoke:** First Ch., 120.69; Second Ch., 275; Second, Ch. School, 20; E. P. B., 10; E. C. P., 10 for Tougaloo College. **Housatonic:** Ch., 11. **Jamaica Plain:** Boylston Ch., 9.26; Central Ch., 142. **Lynn:** First S. S., 14.65. **Medford:** Mystic Ch., 35.57. **Melrose Highlands:** Ch., 102.27. **Methuen:** First Ch., 21.93. **Montague:** First Ch., 7.95. **New Bedford:** North Ch., 22.56. **Newburyport:** Central Ch., 35.75. **Newton:** Eliot Ch., 121, **Northampton:** First Ch., 49.40. **Northfield:** Trinitarian Ch., 126. **Rochester:** First Ch., 15. **Rockland:** First Ch., 7.87. **Salem:** Tabernacle Ch., 70. **Scituate:** First Ch., 11. **So. Boston:** Phillips Ch., 25. **Southwick:** Ch., 14. **Springfield:** First Ch. of Christ, 63.69; Hope Ch., 41. **Sterling:** Federated Ch., for Tougaloo College, 5. **Stoneham:** L. B. Soc., for Cotton Valley, Ala. 10. **Tewksbury:** Ch., 16. **Upton:** First Ch., S. S., 14. **Waltham:** First Ch., 22. **Warren:** First Ch., 14.75. **Waverly:** Ch., 24.69. **Webster:** First Ch., 30.25. **West Brookfield:** Dorcas Soc., bbl. goods for Kings Mountain, N. C. **West Stockbridge:** Village Ch., 6.70. **Winchester:** First Ch., 123.75. **Whitinsville:** Village Ch., 660. **Worcester:** Park Ch., 4.71; Piedmont Ch., 139; Plymouth Ch., 359.02; Plymouth S. S., 9.40.

Woman's Home Missionary Association of Massachusetts & R. I. Mrs. Amos Lawrence Hathaway, Treasurer.

South Byfield: Helen Noyes Mission Band, for Atlanta, Ga., 10.

Legacies

Amherst: Sophia E. Hubbard 4,254.56 (reserve legacy 2,836.38), 1,418.18. **Boston:** Charlotte M. Fiske, 1,666.67. **Lowell:** Abbie F. Holt, 1,041.22.

RHODE ISLAND—$52.16.

Kingston: Ch., 52.16.

CENTRAL DISTRICT

CONNECTICUT—$3,725.49.

(Donations 2,792.16; Legacies 933.33)

Bridgeport: United Ch., 154.96; D. V. C. W., for Tougaloo College, 25. **Colchester:** Frist Ch., 35.70. **East Haddam:** First Ch. of Christ, 6.48. **Greenwich:** Second Ch., 50. **Hartford:** Asylum Hill Ch., 150; Asylum Hill Ch., Woman's Missionary Union, 10; First Ch. of Christ, 170.70; First Ch. of Christ, S. S., 9.60; J. M. H., 10; H. R., 25, for Tougaloo College. **Kensington:** Ladies Aux. for Tougaloo College, 10; Mrs. A. U. C., 2; Mrs. G., 5; Mrs. M. M., 3; G. B. N., 10; for Marion, Ala. **Liberty Hill:** Ch., 4.15. **Meriden:** Mrs. E. B. for Marion Ala., 25. **Milford:** First Ch., 75; T. B., for Talladega College, 5. **Mor-**

ris: Ch. & S. S., for Tillotson College, 10; Ladies, for Tillotson College, 11. **Mystic River:** Ch., 44.25. **Naugatuck:** H. B. T., for Tougaloo College, 100. **New Britain:** E. A. M., for Lincoln Normal School, Marion, Ala., 25. **New Haven:** Center Ch., 200; S. S., for Santee, Neb., 10; Ch. of the Redeemer, 62.35; Mrs. B. F., for Pleasant Hill, Tenn., 20; S. A. H., for Tougaloo College, 15. **New London:** Second Ch., 308.27. **North Haven:** Ch., 17.41; **Norwich:** Park Ch., 219.96; United Ch., 110.53; S. C. W., 10; M. B. P., 5.20, for Tougaloo College. **Plantsville:** B. M., for Tougaloo College, 15. **Pomfret, S. S.,** 1.50. **Rockville:** E. G. B., for Tougaloo College, 10. **Simsbury:** First Ch. of Christ, 8.83; **So. Windsor:** K. S. F., 2; Mrs. O. A. J., 10, for Talladega College. **Stonington:** Second Ch. S. S., 10, for Tougaloo College. **Taftville:** S. S., 20; F. B. R. 25, for Tougaloo College. **Talcottville:** Mrs. R. T. B., 50; Mrs. A. G. M., and daughters, 15; Mrs. H. M. T., 50; J. G. T., 100, for Tougaloo College. **Thomaston:** First Ch., 12.06 **Washington:** First Ch., 9.50. **Waterbury:** C. F. D., 5; W. E. F., 25; G. E. J., 10; Miss A. G. F., 15; W. E. S., 5, for Tougaloo College. **Watertown:** L. B. Soc., 10; K. B. W., 10, for Tougaloo College; Mrs. M. H., 25, for Tougaloo College. **Warren:** Ch., 24.66; **West Hartford:** Ch., bbl. goods for Kings Mountain, N. C. **Winchester:** Ch., 12.25. **Winstead:** Second Ch., 14.19; Mrs. J. W. P., for Kings Mountain, N. C., 19. **Woodstock:** First Ch., 22.61.

Woman's Congregational Home Missionary Union of Conn., by Mrs. James F. Ferguson, Treasurer, $300.

Legacies

Simsbury: William C. Mather, 300. **New Britain:** Alice C. Tuck, 633.33.

NEW YORK—$2,663.64.

Berkshire: Ch., 10. **Brooklyn:** Ch. of the Evangel, 31; Flatbush Ch., 243.15; Ocean Avenue Ch., Women's League, 3.97, for Marion Ala. **Buffalo:** Fitch Memorial Ch., Woman's Auxiliary, for Ryder Memorial Hospital, 5. **Canandaigua:** First Ch., 50. **Central Nyack:** Ch., 2.55; **Cortland:** Second Ch., 2.28. **East Bloomfield:** S. S., for Piedmont College, 25.60. **Greene:** First Ch., 7.50. **Henrietta:** J. B. G., for Pleasant Hill Academy, 51. **Ithaca:** First Ch., 83. **Jamestown:** First Ch., 114. **Lake View:** Ch., 5.40. **Mt. Vernon:** First Ch., 75. **New York:** Forest Ave. Ch. Women's Auxiliary, 11; Mrs. H. A., 5; C. S., 100, for Marion, Ala.; Mrs. M. E. D., 10; "D. E. E." for Stereoptican for Brewer Normal School, 65; J. H. S., for Talladego College, 50; "A Friend," 15 for Ryder Memorial Hospital, **Oriskany Falls:** Ch., 6. **Patchogue:** C. E. Soc., for Piedmont College, 10. **Pine Island:** Ch., 9. **Riga:** Ch., 2.70. **Riverhead:** First Ch., 8.93. **Sherburne:** Ch., 98.20; C. S. G., 1,000; O. A. G., 100. **Stuyvesant Falls:** Ch., 5. **Syracuse:** Plymouth Ch., for Pleasant Hill Academy, 50. **Walton:** First Ch., 29.36. **Woodhaven:** Christ Ch., 3. — "C. S. S." 100.

Woman's Home Missionary Union of the State of New York. By Mrs. W. A. Kirkwood, Treas., $276.00. (of which from Baiting Hollow Church & Community Club, for Bed in Pleasant Hill Hospital, Tenn., 20.00.)

NEW JERSEY—$806.10.

Jersey City: First Ch., 172.80. **Montclair:** Mrs. D. H. W., 20; "Friends," 7, for Tougaloo College. **Newark:** First Ch., 30. **Ocean Grove:** Miss E. B., 25. **River Edge:** First Ch., 13.17. **Upper Montclair:** Christian Union Ch., 235; Christian Union Ch., Women's Guild for upkeep of two beds in Ryder Memorial Hospital, 30.

The Woman's Home Missionary Union of the New Jersey Association. By Mrs. Willard E. Buell, Treas. $273.13, (20 of which from Paterson, for Upkeep of Bed in Ryder Memorial Hospital.)

PENNSYLVANIA—$42.72.

Milroy: White Memorial Ch., 10.11.

Pittsburgh: Arlington Ch., 3.37.

Pennsylvania Union of the Women's Congregational Missionary Societies. By Mrs. David Howells, Treas. $29.24.

DISTRICT OF COLUMBIA—$99.64.

Washington: Ingram Memorial Ch., 40.29.

Through the W. H. M. U. of the New Jersey Association. By Mrs. Willard E. Buell, Treasurer, $59.35.

OHIO—$1,058.26.

(Donations 958.26, Legacy 100)

Akron: Mrs. J. C. W., for Pleasant Hill Tenn., 2, **Cleveland:** First Ch., 16.64; Park Ch., 12; E. W. B., for Tougaloo College, 20; B. M. W., for Marion, Ala., 3. **Columbus:** South Ch., 22.64. **Kingsville:** Mrs. S. E. K., 3; Miss E. S. C., 5. **Medina:** First Ch., 56.60. **North Olmstead:** Ch., 7.45; S. S., for Tougaloo College, 5. **Toledo:** Washington Street Ch., **24.91, Whoughby:** F. L. P., 20.

The Congregational Conference of Ohio By Rev. J. G. Fraser, D. D., Treas., $475.97.

Woman's Home Missionary Union of Ohio, by Mrs. A. M. Williams, Treas., $284.05.

Legacy

Gomer: Edward Peate, by Anne Peate, Executrix, 100.

MICHIGAN—$324.65.

Calumet: S. S., for Talladega College, 37.50. **Detroit:** H. W. A., for Talladega College, 100. **Highland Park:** Seekers Soc., 10., **Ypsilanti:** Y. W. Guild, for Pleasant Hill, Tenn., 50.

Michigan Congregational Conference, by L. P. Haight, Treas., $127.15.

WESTERN DISTRICT.

ILLINOIS—$720.69.

Champaign: First Ch., 7.50. **Chapin:** L. F. J., 25. **Chicago:** Bowmanville: Ch., 4.25; Cragin, C. E. Soc., for McIntosh, Ga., 5; New First Ch., 16.35; Rogers Park Ch., 25; Warren Avenue Ch., 3.55; H. W. Thomas Memorial Ch., 6.36; Mr. & Mrs. J. F S., 50. **Creston:** Ch., 150. **Dover:** Ch., 27.60. **Galesburg:** Central Ch., 100. **Hinsdale:** The Union Ch., 51.42. **La Grange:** First Ch., 100. **LaMoille:** Ch., 22.16. **Moline:** First Ch., 29.60. **Oak Park:** Pilgrim Ch., 22.20. **Paxton:** Mrs. J. B. S., for Marion, Ala., 5. **Poplar Grove:** Federated Ch., 10. **Princeton:** First Ch., 7.27; S. S., Lincoln Mem., 3.52. **Rosemond:** Ch., 16. **Sheffield:** W. M. S., package goods for Moorhead, Miss. **Spring Valley:** First S. S., Lincoln Mem., 3.52. **Summer Hill:** Ch., 8.60. **Waverly:** Ch., 5.58. **West Pullman:** First Ch., 5.21. **West Chicago:** Miss E. W. for Kings Mountain, N. C., 10.

IOWA—$599.71.

Aurelia: W. S., goods for Moorhead, Miss. **Castana:** W. M. S., bbl. goods for Moorhead, Miss. **Dickens:** S. S., Lincoln Mem., 5. **Farmington:** W. M. S. bbl. goods for Moorhead, Miss. **Grinnell:** W. H. M. U., goods for Moorhead, Miss. **Ida Grove:** Mrs. H. G. R., 5. **LaMoille:** C. E. Soc., for McIntosh, Ga., 5. **Newell:** Missionary Society, bbl. goods for Moorhead, Miss. **Newton:** First Ch., 175. **Sheldon:** Ch., goods for Moorhead, Miss.

Congregational Conference of Iowa, by S. J. Pooley, Treas., from Churches & S. S., 308.76; W. H. M. U. of Iowa, 100.95.

WISCONSIN—$50.50.

Menasha: Ch., 7.

Wisconsin Congregational Conference,

by L. L. Olds, Treas., $43.50.

MINNESOTA—$246.82.

..**Ada:** S. S., 5.15 **Ceylon:** Federated S. S., for Santee, Neb., 10.

The Congregational Conference of Minnesota, by J. M. McBride, Treas., $145.20.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas., $86.47.

MISSOURI—$26.52.

Kansas City: N. S., 2. **Maplewood:** Ch., 10 **Springfield:** First Ch., 14.52.

KANSAS—$102.55.

Fairview: S. S., Lincoln Mem., 1.50. **Gaylord:** Ch., 8. **Garden City:** Union Ch., 14.50. **Manhattan:** First Ch., 18. **Leavenworth:** First, S. S., 5. **Lenora:** S. S., 10. **Newton:** First Ch., 13.25. **Plevna:** S. S., 12. **Strong City:** Ch., 2.57; S. S., 1.43. **Topeka:** First Ch., 16.30.

NEBRASKA—$94.84.

Aurora: Ch., 14.45. **Camp Creek:** Ch., 4. **Friend:** C. E. Soc., 1. **Hallan:** German Ch., 20c. **Lincoln:** Plymouth Ch., 30. W. H. M. U., for Moorhead, Miss., 7.50. **Norfolk:** German Ch., 5. **Sutton:** Ch., 14.34. **Wahoo:** Ch., 11.50. **Wilcox:** Ch., 6.85.

SOUTH DAKOTA—$30.00.

Gregory: German Parish, 25. **Watertown:** C. E., for McIntosh, Ga., 5.

OKLAHOMA—$66.25.

From Oklahoma Churches, by Rev. M. F. Foust, $27.

Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, Treas., $39.25.

COLORADO—$55.91.

Colorado Springs: First Ch., 11. **Denver:** Berkeley, S. S., 1.90; Plymouth Ch., 37.07. **Eaton:** S. S., 5.40. **Manitou:** Friends, books for Kings Mountain, N. C. **Pueblo:** Pilgrim Ch., 54c.

WYOMING—$15.82.

Cheyenne: First Ch., W. M. Soc., 14.77. **Van Tassell:** Ch., 1.05.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$660.42.

Berkeley: First, 54. **Campbell:** 27. **Eureka:** 2.70. **Ferndale:** 30.04. **Grass Valley,** 1.80. **Lockeford:** Ch., 42c; S. S., 81c. **Oakland:** First Ch., 80; Calvary, 8.22; Olivet, 33c; Plymouth, 32.40. **Petaluma:** Ch., 2.30; S. S., 54c. **Pittsburg:** Ch., 1.51; S. S., 31c. **Rio Vista:** 49c. **Sacramento:** 4.57. **San Francisco:** First, 27.00; Italian and Spanish S. S., 27c; Richmond, 8.10; L. T. S., for Oriental Missions, 55. **San Jose:** Ch., 50; W. T. H., for Oriental Missions, 50. **Santa Rosa:** First, 1.24. **Somona:** 5.40. **Sunnyvale:** 5.67. **Tipton:** S. S., 64c.

Through the Woman's Home Missionary Union of Northern California, $209.66.

CALIFORNIA (Southern)—$1,230.67.

Long Beach: M. N. H., 1,000 for salaries of Teachers in Negro Schools. **Los Angeles:** First Ch., 50. **Pasadena:** First Ch., 37.50. **Riverside:** 15. **San Diego:** First, 30.15. **Santa Ana:** 20. **Whittier:** 30.

Woman's Home Missionary Union of Southern California, $48.02.

OREGON—$117.68.

Beaverton: Ch., 14.58. **Gaston:** 8.60. **Hubbard:** 1.40. **Oregon City:** 23.10. **Portland:** Second German, 30; Sunnyside, 40.

WASHINGTON—$182.00.

St. John: 7. **Seattle:** Edgewater, Y. P. S. C. E., for Humacao, Porto Rico, 5; University Ch., 50. **Spokane:** Westminster, 40. **Sylvan:** S. S., for Humacao, Porto Rico, 5.

Woman's Home Missionary Union of Washington, $75.

IDAHO—$21.50.

Kellogg: Ch., 7; S. S., 8. **Mullan:** C. E. Soc., for Humacao, Porto Rico, 6.50.

THE SOUTH, &c.

WEST VIRGINIA—$2.41.

Through the Congregational Conference of Ohio, by Rev. J. G. Fraser, Treasurer, $1.85.

Through the W. H. M. U., of Ohio, by Mrs. A. M. Williams, Treasurer, 56c.

NORTH CAROLINA—$165.00.

Raleigh: Missionary Union, goods for Kings Mountain, N. C.; Kings Daughters Circle, goods for Kings Mountain, N. C. **Wilmington:** Gregory Institute Fund 150.

Woman's Home Missionary Union of North Carolina, by Mrs. F. R. Flynn, Treasurer, $15 for Ryder Memorial Hospital, Humacao, Porto Rico.

GEORGIA—$150.00:

Macon: J. L. G., for Kindergarten Trinity School, Athens, Ala., 150.

ALABAMA—$8.60.

Florence: First Ch., 6. **Sheffield:** First Ch., 2.60..

TENNESSEE—$2.25.

Pleasant Hill: E. L. F., for Pleasant Hill Academy, 2.25.

TEXAS—$78.09.

Dallas: Central Ch., 7.59.

From Texas Churches, by Rev. M. F. Foust, $70.50.

FOREIGN—$200.00.

Legacy

Switzerland, Geneva: Mrs. Elizabeth Proudfit, by J. F. Randolph, Exec., 200.00

Summary of Receipts for October, 1920.

Donations	$17,047.25
Legacies	6,772.77
Total	$23,820.02

ENDOWMENT FUND.

The Julia A. Merrill Fund, additional $290.00